

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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## THE MESSENGER.

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## Poetry.

### Bringing our Sheaves With Us.

BY ELIZABETH AKERS.

The time for toil has past, and night has come,—

The last and saddest of the harvest eves;  
Worn out with labor long and wearisome,  
Drooping and faint, the reapers hasten home,  
Each laden with his sheaves.

Last of the laborers, Thy feet I gain,  
Lord of the harvest! and my spirit grieves  
That I am burdened not so much with grain  
As with a heaviness of heart and brain:—  
Master, behold my sheaves!

Few, light, and worthless,—yet their trifling weight,  
Through all my frame a weary aching leaves,  
For long I struggled with my hapless fate,  
And stayed and toiled till it was dark and late,—

Yet these are all my sheaves!

Fall well I know I have more tares than wheat,—

Brambles and flowers, dry stalks and withered leaves,  
Wherefore I blush and weep, as at Thy feet  
I kneel down reverently and repeat,  
Master, behold my sheaves!

I know these blossoms, clustering heavily,  
With evening dew upon their folded leaves,  
Can claim no value or utility,—  
Therefore shall fragrant and beauty be  
The glory of my sheaves,

So do I gather strength and hope anew;  
For well I know Thy patient love perceives  
Not what I did, but what I strove to do,—  
And though the full, ripe ears be sadly few,  
Thou wilt accept my sheaves.

—Churchman.

## Notes.

A WOODEN rosary he never needs  
Who tells in love and thought the spirit's beads.

—Wm. R. Alger.

WE all generally err by reading too much. The fact is, that the *ne plus ultra* of intellectual indolence is this reading of books. It comes next to what the Americans call whittling.—Mrs. Browning.

WHEN Augustine was writing on the text, "Thou canst not see My face; for there shall no man see Me and live," he penned this earnest petition: "Then, Lord, let me die, that I may see Thy face."

By this example as well as by God's declaration, thou mayest learn that thou wilt wait in vain to be holpen of His mercy, whilst thou art envious of the spiritual good of thy neighbors.—St. Ambrose.

SELF CONTROL is a quality which is absolutely necessary to every well-developed character. We have appetites that must be controlled; we have passions that must be governed; we have ambitions that must be curbed; we have tempers that must be subdued. St. Paul had learned this lesson of self-control. He had learnt it better than the great Alexander, who, though he conquered the world, conquered not him self. Let us learn the wisdom that St. Paul teacheth when he says, "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway."—Southern Churchman.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—Exchange.

THE world has no use for doubters. It needs men of positive convictions and determined purpose; men of definite aim and aggressive spirit. No other kind of men succeed. Speculative, hesitating, doubting men, of necessity, lack energy and fixedness of purpose, and never accomplish anything of importance. The world needs men of positive beliefs, determined purpose and aggressive spirit. How can men who preach doubt inspire others with faith? How can men who hesitate and falter incite others to deeds of fortitude and courage? Believe something and believe it firmly, do something, and do it with energy, if you expect to amount to anything.—Methodist Recorder.

## Communications.

For the Messenger.  
Foreign Missions.

[Extracts from letters from our Foreign Missionaries, received by the treasurer since the decease of Rev. Dr. Johnston, late secretary.]

From Rev. J. P. Moore, dated Sendai, June 15, 1887:

"We are glad that the Board intends to sustain the work here in the north of Japan to the extent that we as a mission have asked appropriations for. Of course I am as yet not fully acquainted with the details of the work. I only know the field in a general way, but from what I know, it is an immense one; ripe for the harvest. So that the work here is an encouraging one, but at the same time one of great responsibility to the mission, of the field, the Church at home and the Board who have undertaken the work.

"I find that I have a splendid opportunity of turning to practical account all my experience in missionary work, both in the way of preaching and otherwise. The Japanese are always eager to hear the foreigner. His language may be more or less imperfect, and his tongue, when he comes to speak this strange and difficult language, stammering; yet the fact that he is a foreigner secures their attention. Ever since I came here I have been pressed to speak at different places. I shall take up no special work this season. In the fall, unless it should be decided that I shall remove to Yamagata, I will start in with Bro. Hoy in the training school."

From Rev. W. E. Hoy, dated June 15, '87.

"Oh! how I wish that many of our dear people could get rid of the idea that, when they contribute money to the cause of Foreign Missions, they are giving it to the missionaries! If they give at all from the right motives, they lend unto the Lord, and not unto us. If they love God and souls, they will not stop to think that the missionary stands in the way. Love of God and of souls, and not pity for the missionary, must be the source of giving.

"I thought I should be able to send you a copy of our deed for the lot by this mail, but it is likely I shall have to wait a little. We are praying for help. It is sincerely hoped that another family may be sent out at once. Our work needs a boys' school, and the Yamagata offer is certainly too good to be lost. We, as a mission, can't afford to miss this opportunity of co-operation. I presume, by this time, Bro. Gring has brought the Yamagata matter before the Board.

"I now fully realize that this Foreign

Missionary work is the calling of my life; and I thank the Lord for granting me this labor. My daily prayer and desires are, that I may be able to learn this difficult language correctly. I am certainly much encouraged. Bro. Moore is now settled in Sendai, and I feel confident that he will like it here. He has a good command of Japanese and is rapidly improving in the language. Sometimes, after my prayers I think I can see a new life and a new love in our beloved Church at home. God will answer!"

From Mary B. Ault, dated June 17, 1887.

"Last Sunday was a very happy day for us; two of our girls were baptized, also a young man from my English Bible Class, and an old man who attends the Friday evening prayer meeting. And so the good work goes on, and we feel very much encouraged. Mr. and Mrs. Moore are now in Sendai, and happy in their new home. We are very glad to have them here."

From Lizzie R. Poorbaugh, dated June 16, 1887.

"I cannot tell you how great a comfort it is, to us, to know you believe we are doing our best, and that you are satisfied with the result of our work. Truly, however, it were almost impossible, under the circumstances, to reap greater results than we have had thus far. Last Sunday was a day of more than ordinary gladness to me. Two of my girls were baptized, and for the first time partook with us of the Lord's Supper. I say my girls, because they have been brought in chiefly by my own efforts.

Of course, others of the girls have been brought in by the united effort of ourselves and other Christian friends; but these, until I began teaching them, knew nothing whatever of Christianity, and, I believe, no one else ever spoke to them personally.

"They are both very promising girls, of about eighteen. I enclose a letter, written as an exercise, by one of the girls. You can judge of her progress from it, when you are told that when she came to us, at the beginning of the year, she could not construct the simplest of sentences: could not possibly have answered the question which the Japanese universally put when meeting one: 'Where are you going?' Only a short time since, we had a letter from a young woman who was with us several months, and then left for Tokio, telling of her baptism and thanking us for having first led her to the cross.

"Next month several others of our pupils will receive baptism. Thus, steadily, we reap the reward of our labors; and sweet it is, indeed. Every one who sees our school speaks of the prepossessing appearance of the girls. How I wish you could see them."

"The following is a copy of the letter of the pupil 'Nagai,' written as a school exercise, and which is alluded to in Miss Poorbaugh's letter above. It should be stated, that the original is written in a clear, legible style, and in a most creditable hand-write.—R. F. K.:—]

"SENDAI, Japan, May 9, 1887.

"My dear friend"

"I think you will study your lessons everyday. When I went to Tokyo with my father last month, your sister came to the station to meet us, and she told me, that your cousin will go to England with his teacher in five or six days. I think he will be happy to go. I bought a useful book from Tokyo for you. I will give you it, when you come to my house. I will study about the Bible with my friend this evening. You do not know Bible. If you want to read, you come to my home at seven o'clock, you to read the Bible. If you remember that Christ saved our life and our God is only one. If you believe Christ, you will be happy. Will you come to study? I wrote this letter to ask you."

"Affectionately Yours"

"NAGAI."

The following is a letter from Rev. W. E. Hoy, dated June 25, 1887. And received July 25, 1887.

Dear Reformed Friends:—Human thought and human faith may be seen in the daily words and deeds of men all the world over. The religious consciousness of man is always one of the most inspiring and hallowing themes in the whole spiritual history of mankind. Mr. F. Max Muller, in his Sacred Books of the East, reveals to the ardent student, if there be patience to look for and lay hold of such things, the religious aspirations, toil and travail of many generations and of millions and millions of human beings. He shows us beauty, but does not hesitate to tell his readers that he has found only a few gems for all his weary digging in the mountains of oriental literature.

"Here, in Japan, hundreds of years ago, there were written two books in which are faithfully preserved, for us the mythology, the manners, the language and the traditional history of Ancient Japan. The first was finished A. D. 712, and the second A. D. 720. The former is known as the 'Kojiki' or 'Records of Ancient Matters;' the latter as the 'Nihongi,' or 'Chronicles of Japan.' Both assist the student of Japanese mythology and of the Japanese language. In both there is a little light shining from the sun of truth, but there is more of religious darkness. Weary hearts beat their uncertain way through the misty conceptions of the divine in man, and nature; at best, we learn the olden deified powers of nature. But better books than these I have found.

Bro. Gring has already told you of my long walks to our Training School. On these walks I meet hundreds of children. These fresh hearts and bright minds furnish me many a page for study. Children on the street, children in the open houses, children in the pretty gardens, children on the backs of trusty servants, these little ones have found their way into the chambers of my soul, and they say to my spirit they have come to stay. They teach more than religious consciousness, for they demonstrate the reality of the soul and the love of God. The words of Jesus come to mind. Reader, do you love these little ones? I do. This love has blessed me. It will bless you, and these Japanese children are worthy our best prayers and gifts.

These little ones have quickened my mind in the study of the Japanese language. Just how, I do not know; but the fact remains. I see their souls—beautiful they are in the sight of God. And now new words flow forth to fashion what I behold into living images. Love these children, dear friends, and you will see much of the kingdom of heaven. You know the Scriptures.

Let me tell you of a dying woman. I saw her the other day at her home. She had but a short time to live. She could whisper only in the faintest tones. Her faith framed upon her lips, 'Jesus!' the Japanese for Jesus. In Him she believed. "My death," said she, "will cast out the Devils!" In one room a ransomed soul soon to go home to Jesus; in an adjoining chamber a drunken husband in his revels, and with him the woman in scarlet. Aye, may her death cast out these devils.

In my next I will tell of our Training School. W. E. H.

For the Messenger.

### Our Preparatory Schools.

I fear there are many who do not fully appreciate the importance, and the work, that our Preparatory schools are accomplishing for the Church and the State. Often they are overlooked, when reviewing the educational work of the Church, by placing the stress on the Colleges and Theological Seminaries.

There should be one fact kept in view, that is, a College cannot exist without the Preparatory School, whilst on the other hand the Preparatory School and Theological Seminary can exist without the College. It is not for the purpose of disparaging the College, that we present this fact, but that the preparatory schools may be brought into greater prominence. They are often left to struggle along as best they

can, in some instances scarcely enlisting the sympathy to say nothing of financial aid from the Church. I noticed this most perceptibly whilst the College Association of Pennsylvania were in session in the chapel of Franklin and Marshall College. It seemed as if every kind of institution of learning was discussed from the University down to the public school, with a view to incorporating them into a system of educational work. But the Preparatory School or more definitely the Academy was ignored.

Why this was so, I am not able to decide; unless, it was for the purpose of uniting the college to the State schools, both normal and public, in an organic way that the college might extend its influence down through these lower schools of learning; or perhaps, it felt how the Academy possesses such inherent vitality and tenacity that it can maintain an independent existence.

The Colleges, and especially the Church, must halt, and lend a helping hand to the preparatory schools, or else there will be a dearth of students in the college halls. The colleges are, almost invariably, under the care of the Christian bodies, and it is to the Academies and not the normal and public schools, that they must look for their students, especially those who are to fill up the ranks of the Christian ministry. It is the preparatory schools that go out into the highways and hedges, and gather in and prepare the material for the college.

I hope there will not only be more interest taken in this class of schools, but that more will be established, properly located, that a greater number may be gathered in and prepared for our colleges. At this season all our ministers should be interested in securing students for our institutions. There can be more accomplished through their efforts than any others, since they are in a position to know who are desirous of pursuing a course of study.

Whilst I have charge of one of our preparatory schools, yet I am not so selfish to desire that any other should be injured that I might reap the benefits of its misfortune. I feel that each has its legitimate and peculiar work to perform, and can do a work that no other possibly can. I would like to see each prosper, and do the work for which it was designed. Right here I make special mention of Franklin and Marshall Academy, for the reason, that we believe that it has not been brought to the notice of the Church as prominently as the other schools of the kind, possibly, because it stands so closely connected with the college of the same name, that it is overshadowed by it in such a manner, that it is frequently unnoticed; and further there are a few ministers who seem to think it a kind of religious duty to oppose it. All good Church members, and especially ministers should be so charitable, liberal, and far-seeing to encourage all our institutions. We certainly need all the forces we have to the work, that our Master has so unmistakably placed before us. I can safely say that this Academy sends as large, if not a larger, per cent. of its students into college, according to the number in attendance than any other in the Church. The present year it furnished about the average number to the college; and the present indications are, we will furnish as many to Franklin and Marshall College the coming year as the average of all the others combined has been in the past. We believe there is a reason for this, and it lies in its being in such intimate relations with the college, that its students are so influenced, that a large per cent. take the college course that would not if removed from the presence of the college. We would not have referred to this Academy in this manner, but I feel that it is due that it should be properly presented to the Church. Let us all join hands and hearts in carrying forward the educational, as well as the other interests of the Church, then we can expect the rich blessings of God to rest upon us; and Christ's kingdom to be extended and strengthened.

Lancaster, Pa.

W. W. M.



## For The Messenger. Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

### The First Church-building Fund.

Within a year past several articles have appeared in the *Messenger* on the subject of raising money for building churches in our missions. In answer to one of these the Board of Missions, at its yearly meeting, last September, considered a plan for raising and using Special Church-building Funds, and then appointed a committee to perfect the plan and report in September next. The report of this committee was published in April and is likely to be satisfactory.

I am glad to report that the First Special Church-building Fund has been raised under the plan already published.

#### ITS HISTORY.

Early in 1886 I tried to raise \$500 by \$50 subscriptions, for building a church in Hazelton, Kansas. Ten persons pledged the sum asked, payable at a certain time; but as the missionary to that field left soon after getting there, the money was not needed for that place.

I at once asked these persons to allow me to hold the money for the building of a church elsewhere on the same conditions, namely, as an interest-bearing loan on first mortgage.

All cheerfully consented to this, and so I have the pleasure of reporting the First Special Church-building Fund as follows:

|  |         |
|--|---------|
| Missionary Society of Martinsburg, W. Va., per Rev. J. A. Hoffheins                          | \$50 00 |
| Missionary Society of Heliottown, Pa., per Rev. A. B. Koplin, D.D.                           | 47 50   |
| Missionary Society of Lower Saucon, per Rev. A. B. Koplin, D.D.                              | 25 00   |
| Reformed Church of Frederick, Md., per Rev. E. R. Eschbach, D.D.                             | 50 00   |
| Schlatler Missionary Society of Third St. Church, Easton, Pa., per Rev. H. M. Kieffer        | 50 00   |
| Elder Jacob Bausman, Lancaster, Pa.  | 50 00   |
| Rev. B. Bausman, D.D., Reading, Pa.  | 50 00   |
| St. John's Reformed Sunday-school of Allentown, Pa., per Rev. S. G. Wagner, D.D.             | 50 00   |
| St. Paul's Missionary Society of Rockingham charge, per Rev. B. R. Carnahan                  | 50 00   |
| Missionary Society of Trinity Reformed Church, St. Clairsville, Pa., per Elder Henry Beckley | 27 50   |
| Elder S. H. Lenhart, West Leesport, Pa.  | 50 00   |

Much of this money was paid long ago, but is publicly acknowledged only now when all is paid.

This fund of \$500 is at least a beginning. The Lord raise up many in the Church who will give largely to this work, either from their own hand now or by will after their death.

The treasurer, Elder W. H. Seibert, of Harrisburg, Pa., has been instructed to open an account with this fund and to hold it distinct from all other money given for church-building.

### You Should Know It.

It would be pleasant to write and to read that the income of the Board of Home Missions is large enough even to carry on the work we now have on hand; but I regret to say it is not; and, though it may sound a bit discouraging, the Church should know the actual facts.

Near the close of June the treasurer wrote to me as follows:

"I have just footed up the orders granted at the meeting of Council, and find they amount to about \$3300, which with \$500 still due the missionaries, makes the indebtedness of the Board about \$3800. I have in the treasury about \$2700, enabling me to pay about 71 per cent. due the missionaries."

What is to be done? Where is the remedy? If we cannot support those we have, how can we enlarge our work? How can we possibly be expected to send men to Sioux City, Iowa, or to Lincoln, Nebraska, where the need is so great and the call so loud? How can we even be just to present missionaries?

If only every congregation would pay its classical apportionment! The work is laid out and the cost estimated at the yearly meeting of the Board; the sum is divided among the Synods, and by them again among the Classes, and each of these apportionments its amount among the charges, and there the business element is dropped and an unbusiness-like method is followed. The individual member, not knowing what his proportion is, gives, perhaps, only half of it.

Are we wise and right in the usual method of gathering money for the Lord's work? Is not the common method of collections a trick of the Devil to hinder the work of the Church? It is not used in any important congregational work. When a church is to be built or pastor's salary to be provided, or any large sum to be raised, what consistency would attempt to raise it by collections? But if collections are not good for these purposes, how is it a good plan for the benevolences?

We need more system in getting money for missions. The benefit of system, i. e., the regular giving of a certain sum weekly or monthly by all the individuals of a body, is illustrated by many examples. Eighty thousand Odd Fellows in Pennsylvania pay in as dues and

out as benefits about \$400,000 a year. How do they raise this immense amount? Not by large giving, much less by spasmodic giving, but by the simple system of ten cents a week. Our missionary societies are showing the benefit of systematic getting. A membership of one hundred paying even ten cents a month very easily raises \$120. Men can pay out ten or twenty or more dollars a year for tobacco, simply because they pay it systematically, a little at a time, and very regularly.

Should not our money for the Lord's work be raised on some such business principle? The tithing system of the Old Testament was not a human but a divine method of carrying on the work of the Lord.

#### Anniversary.

The Missionary Society of St. Andrew's Reformed Church at Bridgetown, Bucks Co., Pa., in July celebrated its first anniversary. A massive bank of flowers, wide as the chancel, and sloping fifteen feet from the floor to the top of the recess, with suitable mottoes above—"Greetings to our Sister Societies," "The Gospel for all Nations,"—gave the church a fine appearance.

A well-spoken salutatory (which will be found in the August *HERALD*) was followed by the reports of the secretary and the treasurer. The work of the year was amid hindrances and yet was a success. Twenty-eight members paid in \$37.96, an average of \$1.35 each. The envelope system is used. No one pays less than five cents a month. But the work cannot be measured by money; this one could see in the faces of this faithful little flock. Those outside had better come in.

The Superintendent was followed by Rev. D. B. Schneder, who spoke mainly of our work in Japan.

The sister missionary societies of the charge, from Perkasio and Sellersville, were well represented. Pastor J. G. Dengler is active in missionary work and sees much fruit of his labors. At the close of the service, speaking of another year, he said, "Now for work!"

#### Amityville, Pa.

The Government calls it Athol. Our church there is beautiful for situation. The congregation has liturgical service. Indeed, you find far more liturgical habit in East Pennsylvania than one is likely to expect. These large country churches, long and wide, with great galleries and pipe organs, are a study. These people should be initiated in one particular: after the Amen of the benediction there is perfect silence for perhaps half a minute, and a reverent going from the service. This I have over and over seen and admired in East Pennsylvania country churches.

On that hot Sunday, July 17th, we had missionary services there, morning and afternoon. In the afternoon Rev. C. S. Wieand, of Pottstown, joined us, and this service was more particularly for the children and young people. Look at the long rows of young people on the gallery. What bright faces, what talent, what immense undeveloped power! A missionary society and ten years' reading the Church paper would do great things for them.

Alms were lifted at all the services. The attendance was good. These people listen well. Rev. J. H. Leinbach has been their pastor now for nine years. A hard, hot walk of three miles after night service enabled us to reach Reading before eleven.

#### For the Messenger.

### Windsor Castle.

Mr. Editor:—I know of no place in England as interesting as Windsor. It is famous not only as the residence of the Queen, but for centuries back the reigning monarchs John, Charles, Henrys, Elizabeth to Victoria, have held court and made it their summer residence. Buckingham Palace is the winter residence of the Queen, and Balmoral in Scotland during the fall months, when London is so unpleasant owing to the moisture and fogs.

Windsor has become a flourishing village and stands upon a declivity, the castle on its summit. The landscape is enchanting; the soil is rich and flowers and shrubbery meet you at every side. It is reached by railroad, and excursions go out from London by the Thames. You approach it by the Great Western & Southwestern Railroad, and enter almost opposite the great gate-way leading to the central or round tower. The castle is a conglomeration of towers, turrets and embattlements, with parapets, moats, and portcullis; just such as were built in the early centuries of English history, in the days of feudal power and knight errantry. The architecture is of the three periods, Roman, Norman and Gothic, and you can discover in each the advanced period. As the building progressed its beauty increased. At first, in John's time, it was like a parallelogram; then additions were made within the square, and these again separated by walls running into and dividing court-yards un-

til you had a series of courts radiating into the grand court-yard or approach to the grand tower.

The grounds must occupy with the park 1,500 acres; the projecting halls running like Vauban's fortifications in salient points so as to break the uniformity of a straight line; and you have broken fronts from which small turrets project, and which command the entrance-way to the different courts. This want of conformity to an original design, makes it less beautiful than Warwick and Kenilworth, and other old castles still extant in England and Scotland.

You enter the grand gate-way and pass into the main court-yard, each side surrounded by three story wings of heavy masonry, semi gothic and prisonlike in structure, to which use was made in the early days of John and Henry. The round tower is an immense structure some 100 feet high, and you pass up a flight of winding stone stair-ways leading out on the parapets. Its walls are immense, and it would be impossible to assault it successfully. We stood upon the top. The view was superb. An English landscape with its silver lining of river and lakes, mountain and dale, prolific in verdure and fruit age, with distant villages running out on every side. Stoke Pogis to the South, Runnymede a few miles to the West, and Eton, and Surrey, and Chalsey, and Upton Park, all in the near distant, make it a scenery as beautiful as the eye would wish to behold.

I looked out for Runnymede, as there was enacted for England, that which gave it its growth in power and made its citizens the freemen they are to day; the trial by jury; the rights of property; the freedom of the press; all by the *Magna Charta* which has been the pride of England and the pattern of every liberal government of this day. While upon the tower we saw a large procession of school children with music and banners approaching the entrance gate, and the little ones were met within the court-yard and joined the company waiting to be shown through the rooms of the castle.

You obtain tickets of admission from the Chamberlain, whose office is without the gate; these are presented to the "verger" and you are directed to stand aside until a sufficient number is obtained to make the grand tour.

We enter by Henry VIII gate way and wind round a rickety old stair way until you enter the main audience chamber, which leads into the Hall of St. George or the Knight's Banqueting room. Here you find armor and flags in profusion, with the history of each registered to the date of knighthood. The nobility of England pride themselves in these tussles of honor as traced in the records on the walls. I have no doubt there is a regular genealogical tree dating as far back as centuries, and to those interested in such research it would be profitable to trace the honorable lineage. A great deal has been written in the books of chivalry as to the origin of knighthood. Chivalry seemed to be perfected after the crusades. The state of the times led to the enlistment of young men under independent chieftains, and these again by strifes stimulated to conflicts of strength and skill. Tournaments and games became the pastime of the people, and knights were chosen whose gallantry in behalf of women made the heroes of romance and fiction. Sir Walter Scott wrote his *Ivanhoe* from ventures in knight errantry.

The chief of the tribe or clan bestowed the armor to the young man and the ceremony of knighting with all its pomp and solemnity, elevated him among his fellows, and gave him a right to test his abilities in the march of conquest or the tournament. The candidate was prepared by fasts; by all the rites of the church; he received the benediction of the priest who hung the sword upon the neck and after solemnly swearing to maintain the cause of religion and chivalry he received the spurs, the halberd, the coat of mail and the sword. The chief embracing him around the neck and striking him three times with the flat part of the sword upon the shoulder, finished the ceremony by pronouncing these words: "In the name of God, St. Michael and St. George, I make thee a Knight; be valiant, hardy and loyal!" What a history could be traced on the walls. The virtues of the victors who fought for honor and right have developed into a higher life, when warfare is only the darker side of life; while the Knight of today reaches out after the truth and by the light of education dispels the darkness of ignorance and no longer appeals to the brute nature of man. Science has opened up a richer field of conquest, and the emblems in St. George's Hall mark the darker days of English history, while the chapel in the court-yard, across the way, breathes a pure and more soothing life, which the Queen has illustrated on the very walls. "Blessed be her memory as a Champion of Truth and Righteousness."

Passing from the banqueting hall, we enter St. George's Chapel. This is a beautiful piece of workmanship, something like Henry VIII Chapel in Westminster, each Knight had his seat in the sanctuary with his heraldic banner. The ceilings are beautifully frescoed and the chancel is exquisite, the Ruse Window containing the line of kings and queens of England, and over the altarpiece a life scene of our Saviour. The Queen's seat in the chapel is a concealed screen balcony, overlooking the chancel; the passage-way is distinct from the main entrance, and only entered by the royal family.

Passing out into the chapel end, you enter the old chapel and the crypts in

which lie the royal ancestry, and near which is the marble sarcophagus of the Prince Imperial. The most elaborate is that of Princess Charlotte; it represents the resurrection. Charlotte has broken the tomb; the bodies are covered; the marble, like a thick piece of drapery, encloses the dead features. The angels guard the tomb. The drapery is wonderful, and the canopy, though carved from the finest marble, is realistic—you can fairly decipher the folds of the embroidery.

Leaving this you enter into the *Memorial Chapel* of the Prince Consort. This is next to the tomb of the Prince Consort at Hyde Park, London, and Napoleon at the Hotel de Invalides, Paris, the most elaborate and beautiful piece of workmanship I saw while abroad. The chapel is unique; beautiful white marble with niches upon which are emblems commemorating the departed and Scripture verses of comfort and hope. In this hall you see the noble traits of Victoria's Christian character. She is not afraid to show the world and give a reason for her faith and hope.

Albert lies as if asleep upon a mausoleum held up by carved figures representing royalty in grief for the departed. The stillness of the scene, the blending of the colored windows, the whole department seemed a fitting place for one so great and good. He was literally a helmet and a fitting Prince Consort to reign over the greatest Empire in the world.

Leaving this room we enter Waterloo Chamber, the room commemorating the heroes of that desperate battle. Wellington and his generals, with the heroes of that day, are seen life size on the walls. The decorations of the room are plain but in good taste.

The Grand Reception Room is very large, and the largest and best furnished in the castle. Here all foreign dignitaries are presented to the Queen on occasions of state. Adjoining is the Purple Throne Room. When ministries change and resign their insignia of office the Queen receives them from the chair of state, from the throne, using all the formality of state ceremony.

You are now led into the chambers of the household. Here we saw Queen Anne's bedchamber, her traveling trunk and a life-size portrait of herself. A beautiful woman as represented on canvas, but not according to the Verger's version, who said, "While the painter had flattered the Queen, on the contrary she was very homely." We were shown the mat of Nelson's Flagship at Trafalgar and a long line of statesmen and heroes of England, and saw by what power Britannia exercised her will in the conquest of the world; but nothing seemed so homelike as the quiet apartments of the Queen, who, in the simplicity of a domestic life, away from the glitter and pomp and show of royalty, leads her family a happy life within the encircled courtyard, and whose impress will be felt years after she has passed away.

Facing the Queen's apartments you observe the east terrace gardens. This is the most beautiful spot within the castle. The landscape effect, with fountains and statues, colossal size, the most beautiful art can create and with the flowers in bloom, only such as English soil can produce; so grand, so beautiful, that you stand transported with the scene. I had supposed the gardener had excelled himself in the arrangement of the flowers at Kew Garden and Regent Park, London, but here, every climate seemed to have furnished its adornment upon which to feast the eye and enrapture the taste. It is almost tropical, and I shall never forget the impression as I stood looking up the terrace with the four towers looming up and adding beauty to the perspective. The study of adapting scenery to situation is as much necessary to complete a landscape as the selection of the figures that enrich it. In this respect the gardener has excelled in the adjusted colorings. Utopia could not excel this garden spot; this terrace within the castle.

While standing within these grounds representing royalty at home—I could not help going out, away across the sea, and contrast our "White House" at Washington, with this stately vestige of the imperial world, and I felt proud in the contrast, this with all these elaborate decorations, democracy and home institutions that far excel all the paraphernalia of royalty: no vergers to impede your progress, but every man as sovereign to assert his individual right to the government and where merit and ambition may entitle him to reach the highest pinnacle of fame.

I leave the castle with regret for I have seen in the history of the rise and progress of English power until it has reached the acme of its glory. I am yours, &c., D. S. GLONINGER.

### "His Love to Me."

To an invalid friend, who was a trembling, doubting believer, a clergyman once said, "When I leave you, I shall go to my own residence, if the Lord will; and when there, the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with an unutterable tenderness."

"But the fact is, she does not love me; or to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys.

If I were dead, she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"O, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's love to me, I ought to be thinking about; and I do love Him now as I never loved Him before."

From that time his peace was like a river.—*Lights and Shadows.*

## Family Reading.

### I Shall Find Rest.

A little further on—

There will be time—I shall find rest anon: Thus do we say, while eager youth invites Young hope to try her wings in wanton flights, And nimble fancy builds the soul a nest

On some far crag; but soon youth's flame is gone—

Burned lightly out—while we repeat the jest With smiling confidence—I shall find rest

A little further on.

A little further on

I shall find rest; half fiercely we avow When noon beats on the dusty field and care Threats to unjoin our armor, and the glare Throbs with the pulse of battle, while life's best

Flies with the flitting stars; the frenzied brow

Pains for the laurel more than for the breast Where love's soft nestling waits. Not now, not now,

With feverish breath we cry, I shall find rest

A little further on.

A little further on

I shall find rest; half sad, at last, we say, When sorrow's settling cloud blurs out the gleam

Of glory's torch, and to a vanished dream Love's palace hath been turned, then—all

depressed,

Despairing, sick at heart—we may not stay Our weary feet, so lonely then doth seem

This shadow-haunted world. We so unblest,

Weep not to see the grave which waits its guest;

And feeling round our feet the cool, sweet clay,

We speak the fading world farewell and say Not on this side—alas!—I shall find rest

A little further on.

—Robert Burns Wilson, in the *Century*.

### The Chinese Emperor.

#### His Approaching Marriage—A Ceremony That is to Cost Five Million Dollars.

The Emperor of China is about to marry. Such is the announcement that has come from the Celestial Empire. The present Emperor is Tsai tien, son of Prince Chun, and he was born August 15, 1871. This would make him 16 years old this August, but as the Emperor of China has the peculiar privilege of adding two years to his age whenever he or the high officials of his Government see fit, he is now considered to have reached his eighteenth year, and fully competent to enter into the married state. It is announced that a wife, according to the custom of his land, has been selected for him, and that the preparations for the ceremonies are about completed. It is stated that the festivities of the occasion will cost at least \$5,000,000, and that many changes in the Imperial Government will result from the wedding.

Marriage customs in China are peculiar, and those pertaining to the marriage of the Emperor are most peculiar of all. The Emperor does not see his bride until the wedding ceremony. She is selected for him by the Empress dowager. She must be a Manchu and belong to the Eight Banners—a division of the military population. A year previous to the wedding orders are issued to this class that every girl of a specified age shall be sent to the Imperial palace. This order is not obeyed with alacrity, as one would suppose it would be, for the reason that the people know when a girl becomes an Enpress she is as good as hidden away from her parents forever. They, therefore, have all sorts of excuses ready, making out that their daughters are lame, deformed, sick, or in some manner afflicted, in the hope that they may be passed over. But this does not avail, as the Government has learned of these things, and now orders that no matter what the alleged trouble of the girl is she shall attend at the palace. These girls, several hundred in number, are put through a thorough course of examination, ten at a time, by the Empress dowager. Fifty are first selected and the remainder are allowed to go. After these fifty have been retained at the palace for some time they are in turn weeded out until only ten remain. This process is repeated after



a time until finally only the bride elect is left. She is then placed in an elegant bridal house in Pekin, where she remains, preparing herself for the wedding until it takes place. For a week preceding and following the wedding all the courts in the land are closed and all criminals are given their liberty, even those who have been condemned to death. The Empress dowager or Empresses dowager control the details, the most important of which are announced to the Empire in a series of edicts prepared by a board of rites. These edicts contain directions for every motion of the Emperor and his bride, as well as those who take part in the ceremonies during the occasion and for five days following.

About a week before the wedding a route is selected through the streets of Pekin from the bride's house to the Imperial palace, by which the bride is to be conducted to her future home. To mark this route a path is laid out and sprinkled with new sand to make it look yellow, this being the Imperial color. Over this route the presents of the bride are taken to the apartments which she will occupy in the palace. Only once a day are the presents conveyed to the palace. This is in the morning, and a procession accompanies them. For Tungehi's bride, in 1872, these processions were continuous for fully a week before the ceremony, and the presents included large and elegant cabinets, elaborately carved chairs, and other articles of furniture made of the finest kind of wood, dishes, vases, goblets, and gold and silver articles in profusion. The larger gifts are carried by men whose dresses are of red cloth with white spots. The smaller articles are carried upon yellow tables, to which they are fastened. Along this route for days preceding the ceremony the body of men who are to carry the bridal chair of the Empress are continually drilling.

A number of days before the ceremony the bride's house is elaborately decorated. On the gates are festooned rich silk in red, blue, yellow and green, braided and fringed, together with banners of silk. On the pedestal of each post in front of the houses there is painted in red the word "Shih," which means happiness. This word, in fact, is painted in bright red on everything connected with the wedding that is possible to put it on. Two days before the wedding, that is two days before the Emperor sends his bride her phoenix robes and diadem, he orders three princes to offer sacrifices and burn incense on the altar to heaven. The day before the wedding the Emperor sends to his bride a tablet of gold, the sceptre, and seal. The tablet is called the permission, because it denotes that the Empress dowager and the Empress mother allows the Emperor to marry. Everything is now in readiness for the great ceremony, with but one exception. This is the barricading of the entrances of every street and lane opening on the line of march, so that the eyes of foreigners or other curious personages shall not witness the procession or any part of it, or get the smallest possible glimpse of the bride.

The time for the bridal procession to start from the bride's house is shortly after midnight, and the wedding ceremony must be over before 5 A. M., or good luck will not attend the nuptials. The night, too, must be one of a full moon. All this is arranged by a Board known as the "Inquiring into Heaven Officials," who are the Royal astrologers.

At exactly midnight the bride is escorted with much ceremony from her house to the dragon car, which she enters. She is completely muffled from sight in elaborate bridal robes, and the car is closed on all sides. Over the car is held the imperial umbrella, and close beside the body of men carrying the bride walks a figure carrying a burning joss-stick. Immediately in front are borne the golden tablet, the sceptre, and seal. The procession is formed half in front and half in the rear of the dragon car and its escorts. Heading the procession are the Mongol princes and chiefs in extra grand costume, on pure white horses, which are nearly covered with gold and yellow trappings. Next come persons bearing banners, tall triple umbrellas and fans of the most elaborate colors and patterns, prominently embroidered on which are dragons and phoenixes. Following these are 200 lantern bearers, the lanterns being covered with characters representing happiness. Then comes the bridal car and attendants. The remainder of the procession is largely made up of soldiery, the end of the line consisting of a troop of calvary.

When the bride has been carried through the "Great Pure Gate" or "Gate of Dynasty" and other gates and portals of the Palace, she reaches the central court which leads to the throne room. A herald then makes this proclamation, "The orders of his Sacred Majesty, the Emperor are fulfilled." The Emperor then appears and receives the bride. In each of the bride's hands are placed uncoined pieces of gold and silver and her arms are crossed on the breast. Then she is made to support a vase of wheat, maize, rice, emeralds, sapphires, rubies, and other articles to symbolize all that the earth produces. Then she steps from the car upon a small golden saddle, and in this manner enters the palace as its chosen Empress. The wedding ceremonies and festivities at the palace continue five days. Immediately upon the bride's arrival, she and the Emperor drink a cup of wine together, exchanging cups while drinking. In sitting down for the first time together, each tries to sit on the other's robes, the omen being that the one who is successful in this has

the upper hand through life. After the wine-drinking, they together worship Heaven and earth and their ancestors. Then they join the wedding feast with their relatives. On the morning following the ceremony of arranging the bride's hair in the manner in which it is worn by married women takes place. It consists in removing the hair on the temples, so as to make the brow have very sharp corners on the top. The hair is also platted in a peculiar manner, and made to project out in a peculiar way by means of golden skewers. On the third day the bride and groom appear in most gorgeous costumes, which are called the Dragon and Phoenix robes. These are literally covered with pearls and all kinds of precious stones, and those worn by the Emperor Tunchi and his bride cost, it is stated, \$900,000. On this day the Emperor holds court, receiving the princes and high officials and their congratulations.

The annual income of the young Emperor is variously estimated at from \$50,000,000 to \$70,000,000.

#### Justice Field Would Not Sign.

A rather spare old gentleman, with thin, grayish whiskers and wearing a pair of highly polished spectacles, leaned over the counter in the Southern Pacific Company's up town ticket-office one day during his late visit to the Pacific Coast, and asked for a round trip ticket to Portland. "Thirty dollars," promptly responded the clerk.

The passenger laid the gold on the counter, and the clerk pulled the ticket out of the case and handed it toward him with a well-inked pen.

"What is that for?" asked the passenger, with a touch of contempt in his tone and glancing towards the pen.

"Sign there, please."

"I beg your pardon."

"Sign the ticket, please."

"No, sir; I refuse. There is no law compelling me to sign a railroad ticket. There is your money. Give me the ticket."

The somewhat ruffled agent looked at the passenger and then at the ticket, but did not touch the money.

"What is your name, sir?" he asked at length.

"Stephen J. Field," was the reply.

Then it dawned upon the rather dazed mind of the young man that he was talking to one of the Justices of the Supreme Court of the United States. He quietly stamped the unsigned ticket, handed it to the passenger with a subdued air, and as he put the money in the drawer he was observed by the bystanders to be in a very reflective mood.—*San Francisco Chronicle.*

#### Hold up the Light.

The famous Eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The light-house was built a second time of wood and stone by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rocks, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put: "Except the Lord build the house, they labor in vain that build it;" and on its key-stone, above the lantern, the simple tribute, "Lauds Deo!" and the structure still stands, holding its beacon-light to storm tossed mariners.

Fellow-workers for the salvation of men, Christ, the Light, must be held up before men or they will perish. Let us, then, place Him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone. But taking the word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the light-house will stand.—*The Presbyterian.*

#### The Thankful Heart.

If any one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold.—*Dr. O. W. Holmes.*

There is some appropriateness in speaking of a lady's bonnet as "just killing" in these days. It is chiefly made up of dead birds.

### Youth's Department.

#### The Corner Spider.

BY CLARA DOTY BATES.

A housemaid's silly bluster,  
The whisk of a feather-duster,  
And out of the room  
Went web and loom;  
The weaver and her bright industry  
Scorned as things that should not be.

Under a leaf of clover  
She sat to think it over—  
The haste, the shame,  
And how they came,  
Because in a swept and garnished place,  
She had chosen to weave a bit of lace.

Her wild heart's wild throbbing,  
Ended in bitter sobbing;  
And with her grief,  
The clover leaf,  
Whose stem she leaned on, stirred so much,  
As if it felt the rain-wind's touch,  
"To think I am so treated,"  
She sighed, "when all completed,  
Line upon line,  
So silver fine,  
My work was; finished, knotted, hung,  
As fair a web as ever swung."

A strange, strange thing their pride is!  
Look at their scarfs, their tidies,  
Their motley kinds  
Of plush designs,  
Their tags of drapery here and there,  
Their satin bows on couch and chair!

All night to pattern subtle,  
I threw a silent shuttle,  
And fit for queen  
Was the filmy sheen  
The morning found—the merest blur  
In the corner there of gossamer!  
Yet no one thinks of leaving  
My bit of silken weaving;  
Tattered and rent,  
It is flying sent  
Out here in the grass. Ah me! and I  
Have now no corner, no web, no fly!  
—*Wide Awake.*

#### What Chris Liked.

BY CATHARINE S. HOLMES.

Chris had bright red hair and bright blue eyes. When he came into the street-car, the March wind had blown a rosy color into his cheeks, so that he looked like a very bright boy. He went to the front end of the car to put his fare into the box, and when he came back, a young lady was entering the door. Chris sat down opposite her, and waited until she had drawn from her purse the little black circle which was the ticket used on the line. Before she had even time to raise her eyes, she saw a red mitten held out before her, and dropped the ticket into it with a pleased "Thank you."

But before Chris could get back again, his seat was taken. Three or four passengers had come in, and the car was quite full. The pretty young lady had for a neighbor an old woman with a brown veil tilted around her head, and who wore a shiny alpaca dress, with coarse black lace sewed in the sleeves. She had placed on the floor a thick, brown paper bundle, fully two feet long; and of course, with such a thing at her feet, she could not get up very easily. So Chris offered to carry her fare for her, and she thanked him with a grateful smile: she had a very pleasant face. It took her some time to find her pocket, and while Chris was waiting, he collected tickets and five-cent pieces, quite like a young conductor. The old lady finally handed him a quarter, and, as he had to get change from the driver, he was away so long that the car had stopped again before he returned. This time it was to let some of the passengers out; and the young lady looked up at Chris, and motioned to him to take the vacant place at her side.

"I am very glad that you have a seat at last," she said, "for you lost yours by your kindness to me; and you have been kept busy ever since."

"O!" said Chris, "I like to put money in the box."

"I think you like to be obliging, don't you?" asked the young lady.

At this, the red color in the boy's cheeks, which had grown a little paler since he was sheltered from the wind, became bright again. He did not know what to say, but was sure he ought to make some reply.

"I guess so," he answered, and then tried to let the young lady see that he was looking very earnestly at the store-window in front of which they were stopping. But for all that, he saw a thin-faced gentleman come slowly in, and was instantly on his feet again, saying eagerly "Here is a seat, sir."

The gentleman looked very tired and pale, and Chris thought he must be just recovering from a sickness. Of course there was now another fare to be paid, and he did it with a business-like air, as of one quite accustomed to his work.

"Have I taken your seat?" asked the gentleman. "It was very kind in you to give it up to an old man."

Now Chris had not thought him old, though he looked feeble; and he was all at once afraid that in his haste he might have forgotten to be polite. For, without knowing how to put it into words, he knew that we are seldom really kind when we act as if we think ourselves so.

"I like to stand and hold on to a strap," said he.

Then, his eye happening to fall on the old woman's big bundle, he began to wonder whether it were heavy and she had far to carry it, and whether, if he should get off when she did, she would not let him take it a little way. All at once he became aware that they were crossing the street in which he lived, and that it was already supper-time. He gave the bell-rope a quick jerk, and the car stopped. Three faces looked up as he passed, and gave him three bright smiles. One was the gift of the pale gentleman, one was from the pleasant faced old woman, and one from the pretty young lady. Although it was six o'clock in the evening, he had a feeling as if the sun were shining on him and he had always liked to be in the sunshine.—*S. S. Times.*

#### How Old Must I Be?

"Mother," a little child once said, "mother, how old must I be before I can be a Christian?"

And the pious mother answered: "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you. I do now and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be?"

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to grow older. All you have to do is to love and trust and try to please the Saviour, who says, 'Suffer little children to come unto Me.' That means, 'Let the little ones come unto Me.' Don't you want to begin now?"

The child whispered "Yes," and kneeling down, the mother prayed, and in her prayer she gave to Christ her little one who wanted to be His.

#### Birdie's Bedtime Story.

"A story! Goody! goody! I will soon be in bed," said Birdie Brown as her mother promised to tell her a story. So the mother began:

"There was a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess; so he sent her to a country where she was to pass through many schools and learn lessons that would fit her for her father's home. This kind father did not send his little daughter alone. He gave her ten servants to wait upon and care for her.

"Two of these servants were to show her all the beautiful and useful things that she would meet with in her absence, and when she got home sick they were to bid her look up and tell it all to father, and he would hear and comfort her. Two more were to help the little girl to hear sweet music and sounds that would give her joy and pleasure, and voices that would tell her about what she saw and bid her always remember her father's love. Two more carried her wherever she went; and poor indeed she would have been without these little servants. Another told her all that she wanted to say to those around her, and sang hymns of praise to her father, the king. Two more helped her to do everything that would give happiness to herself and others about her; but the last servant was only seen by her father and herself. When this did his bidding, then all the other servants were faithful and true,

and the little girl was beautiful and happy. This last servant always told its little mistress to love her father dearly and not want to guide the other servants to do what would displease him. Sometimes the princess would say to herself, 'Father is not here, and I will do what I please;' then in spite of this servant's pleading, she bade him guide the others into forbidden paths, and thus brought upon herself trouble and pain.

"You see that even a little princess, with ten servants to wait upon her, may at times do naughty things.

"At last the loving father gave a command to each of his daughter's servants calling them by name as he spoke. The names and commands were these:

"Little Eyes, look up to God;  
Little Ears, hear His word;  
Little Feet, walk His ways;  
Little Mouth, sing His praise;  
Little Hands, do His will;  
Little Heart, love Him still."

"When the little princess heard these commands, she made them into one great message for herself; and when she was tempted to bid her servants do wrong she would say, 'No, no, I will not, for they are

"Two little eyes to look to God;  
Two little ears to hear His word;  
Two little feet to walk His ways;  
One little mouth to sing His praise;  
Two little hands to do His will;  
And one little heart to love Him still."

Then the whole soul would be filled with love to her kind Father, and all wicked thoughts would fly away."

"Oh, mamma, I understand your story. I am the little princess, and God is my heavenly Father. He has given me the ten little servants to help me do His will. Mamma, I think my little heart does 'love Him still.' Isn't it delightful that I am a little princess?"

"Yes, darling. Now shut your eyes and go to sleep, for the King likes His little princess to be up in time in the morning."

"Good-night, mamma. I guess I will not grumble any more about servants when I have ten of my own. We are going to be little workers to-morrow for the King."  
—*Canada Presbyterian.*

### Pleasantries.

A shore dinner—eating the sand which is there.

New Jersey may be the fatherland of the mosquito, but he is to hum in many other places.

If all men were to pay as they go, there would be less going and more paying.—*Lowell Citizen.*

Where's the impropriety in calling a Boston boy a regular Hub bub?—*New York Society Journal.*

The balance of trade often gives the purchaser only about fourteen ounces to the pound.—*Lowell Courier.*

The next time an Englishman superciliously declares that this country has no ruins, just call his attention to our peach crop.—*Lowell Citizen.*

Scene: Grammar Class. Dialogue between teacher and Johnnie. *Teacher:* "What is the future of 'he drinks'?" *Johnnie:* "He is drunk."—*Harper's Bazar.*

A lady who advertised for a girl "to do light house-work" received a letter from an applicant who said her health demanded sea air, and asked where the light-house was situated.

A young humanitarian (hearing the bagpipes for the first time): "O mamma, couldn't you interfere? There's a horrid man squeezing something under his arm, and he is hurting it so!"

"Mr. Doppenheimmer, I want to introduce a burglar-alarm into your house. It will indicate at which door or window—" "I don't want none of those tings. I don't bodder me mit burglars." "Once you have tried them, Mr. Doppenheimmer"—"Look here, meester. If you wash got a condrivance what keeps mine wife from goin' dru mine pockets when I wash ashleep, den I talks mit you ajfledle bit."  
—*Harper's Bazar.*



# THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

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Rev. J. S. KIEFFER, D. D., SYNDICAL EDITORS.

**TO CORRESPONDENTS.** Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, AUGUST 10, 1887.

It is said that the Rev. Father Swemmergh, who officiated at the hanging of Henry Higgins at Palatka, Fla., a week ago, has attended 113 executions. This, if true, is a bad showing for the class of people among whom he has ministered.

The efforts which are now being made to remove barriers and reach the masses have carried with them a desire for old-time free churches. After the present rentals expire, Trinity and Grace churches—two of the largest and wealthiest in New York city, will abolish the pew system.

It is said that the distillers are about to organize what they call a Whiskey Trust, on the plan of the "Standard Oil Company." The subject was discussed and favorably reported upon at a convention held in Chicago on the 20th ult. The scheme will unite all manufacturers west of the Ohio river, and it is supposed that it will be in full operation in a month. The capital of the combined plants will be \$10,000,000, and it is to be listed on the New York and Chicago stock exchanges. Such a combination could be formed only in the belief that there is a tiger strife ahead.

The Parliamentary elections in Scotland, held August 21, show such a tremendous reaction in favor of Home Rule in Ireland, that the British Government will find it next to impossible to enforce the rigid laws just passed. Both sides attached supreme importance to the canvas between Sir George Trevelyan, the Gladstone Liberal, and Mr. Ashley, the Liberal Unionist, as it was the first held since the general election between a Gladstonian and a Liberal Unionist, the recent contests having been between Conservatives and Gladstonians. The constituency at Glasgow where the election was held consists mainly of purely radical workmen with a large infusion of the Irish element, and Sir George's return was not in itself a surprise, but his increased majority proved that there was no such loss of faith in Mr. Gladstone's issues, as was confidently expected. The Ministerial party seems to have been seized with a panic, and admit that some modification of its policy is necessary.

The Catholic Total Abstinence Union of America had a demonstration in this city last week which reflects credit upon their zeal for the suppression of drunkenness. There was a rousing procession with flags and insignia, reviewed by Archbishop Ryan, and other eminent prelates whose sympathies are with the movement. The *Times* speaking on the subject in a current editorial, says:

"To organizations like the Catholic Total Abstinence Union, which holds its annual convention here this week, we can look for more efficient work in the diminution of drunkenness than to restrictive laws. This body seems at present the most active of the temperance organizations. We hear very much less of the Sons of Temperance than we did fifteen or twenty years ago, and while the order may be as earnest and energetic as before, it does not let its light so shine before men."

"The C. T. A. U. has the great advantage of a definite religious faith to bind it together and give it inspiration, so that it should naturally be subjected to less fluctuations than a society whose only bond of union was the negative one of total abstinence merely. Still the general purpose of this organization is similar to that of the various Protesant temperance societies, blue-ribbon orders and what not, each varying its agencies with its field of influence, and all alike are valuable, mainly as they express and help to propagate a wholesome public sentiment."

"There can be no doubt that this sentiment, as actively directed against the vice of drunkenness, is much more widely spread, more vigorous and more effective than it was a generation or two ago, and few observant persons will question the decided amelioration of morals and manners that has been observed within that time. The temperance sentiment may sometimes find intertemperate expression in sumptuary statutes, but they have done little to foster it. When prohibitory laws

become effective it will be when they are no longer needed, for the virtue of temperance has deeper roots than can be nurtured by an act of Assembly."

## Philadelphia's Gretna Green.

Notices of nine marriages were published in the *Times* one day last week, and in every case the ceremony was performed in Camden. The residences of the officiating clergymen were carefully given in each instance. A large percentage of weddings among a certain class of Philadelphians now takes place beyond the Delaware. This may be due in part to the fact that no license is required in New Jersey. Some go there harmlessly to have a cheap and quiet affair; but a large proportion of the cases have something like a clandestine flavor about them. Parents and friends are deceived and young people make a wreck of their lives by foolishly rushing into relations of which they soon become weary. Then come the pleas for divorces on unscriptural grounds. The general demoralization that flows from this can scarcely be estimated. This sad state of affairs has been made worse by the way in which elopements are facilitated. There seems to be a bid for them on the part of preachers who are anxious to pocket the fees.

## Liquor and the Money Interest.

The reason why so many saloons and dram shops can be sustained is because the profits are so large. Of the \$700,000,000 that go into the tills of the retailers every year, there is a gain for them of 133 1/4 per cent. The National Bureau of Statistics makes this computation. Yet with the large amount invested in the manufacture of intoxicating liquors as capital, and the income it brings to the thousands who are engaged in their sale, the money difficulty will be the easiest to overcome when healthy popular sentiment prevails. If there is a well sustained moral conviction that the traffic "must go," men will see that their investments are not only unprofitable but unsafe, and will seek to place them in somewhere else. They will withdraw their capital just as instinctively as they will run out of a falling house.

By the way, there was an ingenious effort made to saddle the Prohibition Amendment passed by the last Pennsylvania Legislature, with a proviso that the losses sustained by the abolition of the trade should be paid. The payment for actual investments might have been the least of evils, but millions would have been ostentatiously and spuriously rushed into the business just to have the false claims allowed. The State would have been pushed to the verge of bankruptcy and the tax payers would have called for a repeal. That was the objective point of the liquor men. It is interesting and important to study the question in this light.

## The Late Signor Depretis.

The death of Signor Agostino Depretis, the Premier of Italy, which took place at his home in Stradella, Piedmont, on the 29th ult., will not only necessitate changes in the ministry, but may open the way for a different policy in the affairs of Church and State. The deceased statesman was born near Turin in the year 1809, and educated in the university of that city. He was elected a member of the Sardinian Parliament in 1848, and at the time of his death was, according to the years of his service, among the oldest legislators of his country. His administrative career commenced in 1859, when he became governor of Brescia. Since then he has held almost every position of trust, such as Minister of Finance, Minister of Internal Affairs, President of the Italian Parliament, etc. Although he belonged to the "Left" or Radicals, he became long ago the chief of a political group formidable in compactness, which in consequence of the subdivision of parties gave him the balance of power. He was regarded by his adversaries as honest to the core, and King Victor Emanuel, as well as his son, Humbert, often consulted him. In the unification of Italy he performed great service, by pressing through a Reform Bill that extended the franchise and established the system of electing delegates on general tickets instead of by small districts. He did much to effect the separation of the temporal power from the spiritual rule of the Pope, and this new status was preserved largely by his influence. Whether things will drift into their old relations now that he is gone, remains to be seen, but it is almost impossible for the hand to

move backwards on the dial plate at this late date.

## Death of Rev. M. Z. Hittel.

On Sunday, July 31st, Rev. M. Z. Hittel died at the residence of his father in Montgomery county, Pa. About five weeks ago he returned home from his field of labor at Chambersburg, to recruit his health, if possible. Instead of that, however, he speedily passed away by rapid consumption. The funeral services took place at Huber's church on last Saturday, the 6th inst.

## A Historic Church Destroyed.

Christ Lutheran Church at Stouchburg, Pa., was entirely destroyed by lightning on the 2nd inst. It has a historic interest, as the following statements will show. "The first Lutheran congregation was established here about 1725. Dissensions arose and Christ's congregation was started by the 'kickers,' who built Christ Church in 1743. Its early records show that the first members attended services armed with guns to protect themselves from the Indians. The church was rebuilt in 1786, and three years ago was shattered by a dynamite explosion, entailing a loss of \$7,000. It was remodeled, and is now totally destroyed. Its stone walls were over two feet thick. In the parsonage adjoining Ex-Governor Andrew Shultz was born. Rev. Henry Melchior Muhlenberg, the founder of the Lutheran Church in America, and Anna Maria Weiser, daughter of Conrad Weiser, the famous Pennsylvania German pioneer, were married within its walls. It contained rare manuscripts which can never be replaced."

## Benevolent as well as Enterprising.

The near completion of the "Hotel Walton"—a new house to be opened at Broad and Brown streets, in this city, by Mr. John Wanamaker, for the benefit of women in his employment, calls attention to another work, which will help to place its founder among the benefactors of our day. The following circular, issued by Mr. Wanamaker, explains the design of the new hotel:

"The residence at Broad and Brown (named for our esteemed associate, Mr. R. S. Walton), will be completed and ready for occupancy in the early autumn—about 1st or 15th of October. It is intended to be a sunny home for a family of about one hundred women, who will not need any other rules than such as govern well regulated families or select hotels. The intention is to furnish small, separate rooms—substantial, old fashioned, home like board, at exact cost. For the first three months the rate will be \$3.25 per week. If, after a quarter year's trial, the rate can be reduced or graduated, it will be done. This rate includes one dozen pieces of washing. Application for board will be received on blanks furnished by Howard S. Jones, and allotments will be made according to date of application, and as may seem best in view of all applications made. After the 25th of September, if sufficient applications are not in hand to fill the rooms, the privilege of entering the house will be extended to others not in our employ."

The house, we are told, will be equipped with all the modern conveniences including gymnasium, swimming bath and fire escapes, and will be handsomely furnished throughout. If there is any thing needed in large cities it is just such homes. They can be made not only a help but a protection to many females, old and young, who are striving to make an honest living. The success of Mr. Peabody's plan in London, illustrates what can be done in this general direction, and every one feels an assurance that Mr. Wanamaker's enterprise will not fail, as the late A. T. Stewart's did in New York.

Mr. Wanamaker has in more than one way, shown himself not only one of the most enterprising, but one of the most benevolent men of the age. His introduction of the "co-operative system" by which his employees will share part of the profits of his business; his establishment of a library for the use of the thousands to whom he gives work, besides his munificent gifts to the church and such institutions as the Young Men's Christian Association, all go to show the broad minded beneficence of the man. The time is past when men look upon all this as a mere advertisement. At any rate even the most narrow-minded have concluded that it is a very good kind of advertising, and they only wish there was more of it shown by successful business men. A short time ago, on the fiftieth anniversary of Mr. Wanamaker's birth, the citizens of Philadelphia proffered to him a public dinner, which was modestly declined.

## The Minister's Vacation.

We call it the minister's vacation, because it is properly his, and not that of the church or congregation. The minister takes a vacation for his own sake, and indirectly for the sake of his people, that he may be able to serve them the more efficiently. He does not do so because he wishes to relieve his congregation from the duty of attending divine service; his vacation has nothing to do with the lazy belief in its being "too hot to go to church." As for simple church going on the Lord's Day, that can hardly be regarded as so laborious and exhausting in its nature as to require any vacation. To a genuine Christian, not sick or otherwise disabled, the weekly participation in the worship of God's house ought to be a refreshment and a help; an essential part of the need of rest of the Lord's Day; a privilege to be desired, whether the weather be hot or cold. It is never too hot to go to church. What is a Sunday, even in midsummer, without divine service? The minister understands this. Wherever he may be, during his vacation, and however warm the weather may be, he will desire to go to church, if a church be within reach. Probably, as often as not, he will himself be in the pulpit. Though this is not to be desired, yet, if circumstances demand it, he will find it possible (or the mere act of preaching is comparatively little) to preach almost every Sunday and to have a good vacation still. We repeat, the minister's vacation has nothing whatever to do with the abolition, for the time being, either of himself or of his congregation, from the necessity of going to church. He takes a vacation simply for the sake of his work, that he may be the more able to do it. His work, like that of many others, is of such a nature, at least in most cases, as to render advisable and profitable some slight annual intermission of it, some temporary cessation of the usual activity, some little change from the accustomed surroundings.

As a rule congregations are very considerate; they are, for the most part, willing, and even desirous, to grant the minister a vacation. The difficulties, the doubts, the criticisms in the case, are much more likely to come from ministers themselves. One minister (and, in exceptional instances, this may indeed be the case) sees no possibility of his getting away at all from his work; another, having done so, is hourly tormented by the fear of something going wrong in his absence; another condemns the entire practice of ministerial vacations. These difficulties and objections grow, it seems to us, in large measure out of an undue appreciation of the importance of one's own self and one's own activity. Dearly beloved brethren, let us not be self-conceited in this matter. Let us not think of ourselves more highly than we ought to think. Far less depends upon us than we are apt to imagine. The Lord's arm is not shortened. It is a great and mighty Lord to whom we belong and whom we serve; we depend upon Him, He does not depend upon us. If you are tired, needing rest, breaking down, His work is not so exigent that He cannot dispense for a short time with the services of a weary man; He is not so poor and weak as that. It will not hurt your congregation to look out for themselves for a little while, and to find their spiritual food elsewhere than in the accustomed field; they must be a poor congregation if they cannot be trusted to do that. It is wholesome for a man to realize sometimes that things may possibly get on tolerably well without him.

One hears strange arguments against the minister's vacation. It is said, for instance, "The Devil takes no vacation; neither ought the minister." Now, this is an austere word; austere, and also singularly fallacious. We are nowhere taught that the Devil is in any respect an example for our imitation. It may be that he takes no vacation, but it by no means follows that therefore the servants of the Lord ought to take none. We do not belong to the Devil, that we should be obliged to do as he does, but to our great, powerful, devil-conquering Lord and Saviour Jesus Christ, who, instead of condemning ministerial vacations, set the first great example of them. Is it not written of our great and generous Master, that, when His apostles returned and told Him of their labors, He said, "Come ye yourselves apart into a desert place, and rest a while?" It is hard to see how those who believe that the minister ought to take no vacation because the Devil takes none, can reconcile themselves even to the taking of a little rest in sleep, seeing that the great adversary never sleeps.

It may be, my dear brother, that you feel no need of any vacation. If so, it is well; be thankful for the rare gift of your unwaning strength and unflagging spirits. But if, like the great majority of ministers, you find yourself in need of some little rest and change, and a vacation be offered you, take it and be thankful. Take it without hesitation; without any qualms afterwards. Take it as a part of your work. Perhaps at no time will you be doing more for your people than when laying in a stock and store of strength to be spent in the service. Work and rest belong together. The best resters are the best workers. And probably, on an average and in the long run, the man who does the best work will prove to be the man who takes the best vacation. J. S. K.

## Opening of the Theological Seminary.

As will be seen by a notice in another column, the next session of the Theological Seminary, Lancaster, Pa., will open on Thursday, Sept. 1st, 1887. We are informed that the prospect of accessions is very good. The incoming Junior Class will be nearly as large as that of 1886.

## Correction.

In the report of the missionary among the emigrants in New York, Rev. C. H. Ebert, in our last issue, the printer in the sentence quoted below, made the typewriter say *Swiss* when they should have said *Sovaks*.

"A good class of young men and women (Germans) have arrived of late among the emigrants, promising to make good members of our churches, and forming a favorable contrast to the motley throng of Italians 'Swiss,' and Jews who crowded Castle Garden to excess in spring last."

## Among the Exchanges.

Dr. Alexander T. McGill, Emeritus Professor of Theology in Princeton Seminary, thinks it will be a long time before the College at that place can be properly called a University. During a recent interview he said:

"The word implies, in its common acceptation, a collection of schools embracing all departments of higher professional and technical training under one general management. Princeton is a great college, but it can hardly yet be called a university, nor do I see how that step can soon be taken. It has neither a school of law nor one of medicine, and the theological seminary, which is the largest in the country, is not under the control of the college at all. This fact is not generally understood by the public, but it is of the greatest importance. The seminary is controlled by a board of directors, appointed by and responsible to the General Assembly of the Presbyterian Church. The college is controlled by its board of trustees, and, to an extent, is a State institution. The president has no jurisdiction over the seminary's affairs, which are conducted by a faculty selected by directors. The seminary manages its own funds and possesses a separate endowment which has now reached nearly \$2,000,000. The college and the seminary have both prospered greatly as separate institutions acting harmoniously, and there is no probability that the Church would consent to yield its authority into the hands of a secular body. That would be an unprecedented departure from her policy. All her schools of theology, whether conducted in connection with colleges or not, are firmly bound to the Church. This is necessary. In no other way would the Church protect herself against the introduction of baneful doctrines and strange philosophies into the course of training by which she aims to fit her clergy for their work."

"Is it a part of Dr. McCosh's plan to establish schools of law and medicine?"

"I am not aware of any steps now being taken in that direction. Princeton's situation renders it difficult to found really excellent schools of either law or medicine. Students in law must have access to courts, and there are none in Princeton. Students in medicine must have a chance to study actual practice, and opportunities of that sort would naturally be restricted in a country town. At the same time the college is steadily broadening its field of work. It does far more work than an ordinary college. Within a few years, through the generosity of Mrs. Robert Stuart, of New York, a school of metaphysics has been endowed, and more recently a school of art, so that even now it accomplishes the work of a university even more effectively than many institutions which have adopted that name."

Speaking of the grand demonstration that marked the fiftieth anniversary of Queen Victoria's reign, a writer in the *New York Evangelist* says:

"There were not a few blunders on the occasion of the Jubilee services at Westminster Abbey, and the Lord Chamberlain has been lectured so much on account of them, that he must deem the life of a Chamberlain scarcely worth the living. Even the Prince of Wales was dissatisfied with the little space allotted him and his family. And then no distinction was offered to the Established Church of Scotland over the Free and minor bodies. We notice, however, that the address of the Established Assembly has since been personally presented to the Queen at Windsor; and perhaps by way of making amends, in her reply her Majesty said the 'affectionate attachment of the Established Church of Scotland to her throne and person, had always afforded her sincere gratification, and had been heartily appreciated by her.' And it is



further stated in a London paper that the fact that only ordinary provision had been made in the Abbey on Jubilee day for the representatives of the Scottish Establishment, having been brought under the notice of the Queen, her Majesty directed a reply to be sent "deeply regretting the unforeseen and unfortunate circumstance." Thus all is well that ends well."

## Communications.

### Three Interesting and Important Books.

Reference is here made to the book named "Substantial Philosophy," by Rev. J. I. Swander, D.D., published by Hudson & Co., 23 Park Row, N. Y.; and to the volume entitled, "Europe Through American Eyes," by Prof. A. S. Zerbe, Ph.D.; and to the work, just published, named "The Fisherman's Allegories," by Elder Henry Leonard—the last two issued by the Reformed Publishing Co., Dayton, O.

Without entering into full descriptions of these books, we may be permitted to offer a word or two in their favor as meriting the attention and patronage of the ministers and members of the Reformed church. All three authors are well known to our people. Two of them are regularly ordained ministers, and the third an honored elder in the Reformed church. They are all three, brethren whom we ought to esteem very highly, in love, for their works' sake; and thus for the sake of the authors, respectively, as well as for the sake of the contents of their books, we should aid in their extended circulation.

In the "Substantial Philosophy," Dr. Swander evinces his capacity for original thinking. The trend of the book is against the materialistic influence of much of the scientific teaching of our times. The argument is that there are spiritual entities, as well as material; that mind enters more fully into the problem of human life than matter, and that true science is ever and only the handmaid of sound religious doctrine. Surely there is room for this volume, which bears the impress of earnest thought from beginning to end. The book may be had of the author at Tremont, Ohio, or at the book-stores of the Reformed church, or of the publishers. Price, one dollar and fifty cents.

Prof. Zerbe's book, "Europe Through American Eyes," is, as its name indicates, a volume descriptive of travel on the Continent. Books of travel are our chief sources of information concerning distant lands and peoples, and consequently should be greatly prized by us. This volume is not made up of mere collations from the guide books and other sources. The Professor's familiarity with history is evinced throughout the narrative, and many important lessons are thus presented. It is a timely volume, suited to the study, the home, the Sunday school and other libraries. It may be had of the author at Tiffin, O., or of the publishers at Dayton, Ohio. Price, post-paid, one dollar and fifty cents.

Last, but not least by any means, comes the "Fisherman's Allegories." It is a real pleasure to take this nicely printed, neatly bound volume in hand. It has been known to us for some time past that Father Leonard had this work in contemplation; and when serious illness prostrated him early last winter, we feared that he might not be spared to the Church to complete this book. But he has accomplished his desire, by the blessing of God, and the Church should show its appreciation of his devotion and long service by an extensive demand for his "Allegories." The book is illustrated; it is unique; it reflects a section of Church history of peculiar interest, and imparts many wise lessons to the reader. The old should buy and read it as a reminiscence; the young should possess and peruse it as a means of understanding the times in which their parents began life. All the profits are to be generously devoted to the interests of Heidelberg College.

This book may be had of the author at Basil, O., Reformed Church Publication Board, 907 Arch street, Philadelphia, or of the Reformed Publishing Co., Dayton. Price, post-paid, \$1.50. D. V. H. Philadelphia, July 30th, 1887.

### Abilene, Kansas.

It was my pleasure to make a brief visit to Abilene, Kansas, last week. There has been a great deal said in the papers concerning Grace Reformed church at this place. As one who has been there and seen the place, and has seen the pastor, and who has also seen Grace church, I will say that my impressions were in every respect most favorable. The church building, situated in the centre of the city, is one of which we may all well be proud. The wisdom of building handsome, yet modest and substantial churches, in the West, is apparent to all who are acquainted with the spirit of this part of the country, and with the success achieved by the Reformed people in Abilene. Such a one is Grace church in every particular.

This congregation has made most marvelous growth in the last three years. The city of Abilene is a centre in this State, and we think is established as such for all time to come. The pastor, Rev. T. F. Stauffer, is a popular and enterprising man in his community. Evidently the church has been under good management, and has enjoyed efficient services, else its progress could not have been so marked as it is. All these things show us the wisdom of pushing our missionary work in the cities of the West. It also shows the wisdom of having efficient men in these places, who give character and dignity to the Church they represent. The people of our Church in the East, who support the missions in Kansas, would receive much encouragement in their work by a visit to Abilene. G. W. REMAGEN.

### St. Joseph's Classis.

The fifteenth annual sessions of St. Joseph's Classis were held in the Grace Reformed church of Fort Wayne, Ind., beginning May 31st, 1887, at 7:30 P. M.

The retiring President, Rev. A. K. Zartman, preached the opening sermon from Luke 5:4-5.

The attendance of ministers and elders

was good. Rev. A. K. Zartman was re-elected president, Rev. T. J. Bacher, re-elected treasurer, and Rev. W. H. Xanders, corresponding secretary.

The parochial and statistical reports of the various charges showed a commendable condition of the church in our bounds.

On the other hand, the treasurer's report showed a serious delinquency on the part of most of our charges.

Rev. L. B. Clayton, of Miami Classis, Rev. C. M. Schaaf, of San Francisco Classis, and Revs. S. C. Schaaf, C. F. Kriele, and George Rettig of Zion's Classis, were present as advisory members.

Rev. Rettig set the interest of the Fort Wayne Orphan Home before Classis in a few well chosen words, and cordially invited the Classis as a body to visit the institution, which invitation was accepted, and the visit paid on Saturday afternoon.

Rev. J. M. Kessler was received from Lehigh Classis, Synod of United States, and a call from the Mulberry charge to him, was confirmed and arrangement made for his installation.

The treasurer of Classis was instructed to pay the interest on the obligation to the Theological Seminary.

From the reports of pastors, and the new congregations organized, it is quite apparent that reconstructions will have to be made in some of our charges, and new charges thereby formed.

This, of course, means more men will be needed to carry forward the increased work.

By such reconstruction, it seems probable that the frequent vacancies in some charges may be obviated.

The next annual meeting will be held in the Reformed church at Plymouth, Ind.

The Wednesday preceding the last Sabbath in May, 1888, at 7:30 P. M., was the time fixed upon for the next meeting.

Delegates to General Synod are Revs. A. K. Zartman and T. J. Bacher, *primarii*, and Revs. W. H. Xanders and J. R. Skinner, *secundi*.

Elders F. D. Paulus and D. B. Rothenberger, *primarii*, and Geo. Lockhart and J. Pfeiffer, *secundi*.

A. K. ZARTMAN, President.  
J. R. SKINNER, Stated Clerk.

### Heidelberg Classis—Central Synod.

This Classis held its annual meeting in Kenton, Ohio, from the 12th to the 14th of May. It was fairly well attended. Dr. J. H. Klein was elected president; Elder John S. Zimmerman is our treasurer. The acts of Central Synod—especially its recommendations of benevolent institutions—were cordially adopted.

Mr. Bechtold Ruff, student of the Theological Seminary at Tiffin, was examined, and is to be admitted to the ministry. Our vacant charges, including Upper Sandusky, will soon be supplied with pastors—mostly young men—who will meet any need for English preaching that may appear.

No less than three of our charges—Riley Creek, Findlay and Crestline—have re-elected the old pastors, who served them in years gone by.

Our next annual meeting will be held in the St. John Church of the Wheatstone charge, on the first Thursday after Pentecost, 1888.

We expect to have an adjourned meeting at Crestline on the 31st inst. Aside from the dissolution of an old, but very weak congregation, our statistics, as a whole, differ but little from last year's. But on the matter of money given, there is a noticeable difference. We have given \$1,144 less for benevolent purposes, but \$3,452 more for congregational objects.

J. H. STEPLER, Stated Clerk.

Our agent, Rev. H. K. Binkley, reports sixteen new subscribers in the congregation of Rev. J. S. Kieffer, D.D., Hagerstown, Md. The local agent, A. J. Eyerly, assisted the agent in his work. Bro. E. has been one of our best local agents, being always alive to the interests of the MESSENGER in Hagerstown.

### Pittsburgh Synod.

#### Eighteenth Annual Sessions.

##### ANNOUNCEMENT.

Pursuant to a resolution adopted at its last annual sessions, Pittsburgh Synod of the Reformed Church in the United States will meet, in General Convention, in Zion's Reformed church, Greenville, Pa., on Wednesday, September 28th, 1887, at 7:30 o'clock, P. M.

The attention of the Stated Clerks of the Classes and of pastors and officers of consistories, is hereby called to the rules of Synod, which require that the rolls of the Classes and the credentials of delegated elders, shall be sent to the Stated Clerk of Synod ten days prior to the meeting of Synod.

#### Railroad Arrangements.

The Shenango and Allegheny Railroad will sell excursion tickets, at reduced rates, to Greenville and return to all who may apply for them at the ticket offices, on September 27th, 28th, and 29th, 1887.

The Pittsburgh and Western Railway makes the same arrangement, except that from other stations than Allegheny City, the reduced rate tickets will be sold only to Butler, Pa., from which point the delegates will purchase tickets to Greenville on the Shenango and Allegheny Railroad.

The Pennsylvania, Allegheny Valley and Baltimore and Ohio Railroads will issue orders for reduced rate tickets to connecting points for use of delegates and their families. These orders will be furnished to those who need them on application to the undersigned.

J. M. SCHICK,  
Stated Clerk of Pittsburgh Synod.  
Meyersdale, Somerset Co., Pa.

### Notice.

The twenty-fourth anniversary of Bethany Orphans' Home, Womelsdorf, Pa., will be held on Thursday, August 25th. All are most cordially invited to be present with us on that day. Persons can bring their dinner along or obtain it at the Home at a moderate price.

Yours very truly,  
THOMAS M. YUNDT, Supt.  
Womelsdorf, Pa., July 21, 1887.

### Personal.

Rev. T. G. Apple, D.D., LL.D., and family are spending their vacation with Rev. C. S. Slagle, Cessna, Pa.

Mr. C. W. Cremer, local editor of the "Valley Spirit," and son of Rev. W. C. Cremer, of Chambersburg, Pa., met with an accident on Saturday night, 30th ult., which might have been a fatal one but for a little wire. He was sleeping in a hammock upon the balcony of the third story of his father's residence. Somehow or other he fell from it and was found in an unconscious state on the pavement below the next morning. Happily, in his descent, he struck a small wire forming a part of a grape arbor, which broke the fall and his life was saved. He was considerably bruised and jarred, and cut upon the head, but received no internal injuries. He is certainly to be congratulated on his narrow escape.

### Notice.

Absence from our desk on our vacation will account for any delay in attention to items of business or to the requests of correspondents. In due time all will be properly attended to.

SUPERINTENDENT.

### Notice.

Theological Seminary, Lancaster.

The Fall Term of the Theological Seminary, Reformed Church, Lancaster, will begin on Thursday, September 1st, at 10 o'clock, A. M. The opening address to the students of the Institutions is to be delivered by Professor John B. Kieffer, Ph.D.

Applicants for admission are invited to be in attendance at the beginning of the Term. EML. V. GERHART,  
President of the Faculty.

## General News.

### Home.

The Prohibitionists have been defeated in Texas by majorities ranging from 50,000 to 60,000.

The Pennsylvania Militia have gone into camp for a week's service at Mount Gretna, Lebanon county, Pa.

The bronze statue of General Meade, which is to be unveiled in Fairmount Park, this city, in October, has arrived.

The President has been invited by Gov. Foraker, of Ohio, to visit some of the cities in that State on his coming tour to St. Louis and the West.

There was a white frost in the northern part of New York last Sunday morning, and the thermometer registered about 40 degrees above zero.

The steamers arriving from European ports lately say that the weather at sea has been very hot. One steamer reports that the thermometer registered 80 degrees daily for a week.

The Yacht Volunteer that was built to defend the America's Cup against the Scotch Yacht "Hilde," which is coming to this country to race for it, was the winner in the race that took place last week off Newport, R. I. The speed was remarkable and she distanced all her rivals.

The steamer William H. Wolf was launched at a shipyard in Milwaukee on Saturday afternoon. As she went off the ways the water displaced by her hull rose like a tidal wave and swept away the supports of a coal shed upon which were a number of people. About forty feet of the shed went down, carrying the people with it. Three were killed and a number injured.

Attempt to Burn a Steamer. New York, August 3.—At noon to-day an attempt was made to burn the British steamship Queen while she was lying at her dock at the foot of West Houston street. There were 200 people on board the steamer, and she was loaded with a cargo worth \$500,000. The crew were getting the vessel ready to start, when suddenly a bottle of phosphorus was thrown from the river on to the steamer and instantly the afterdeck was enveloped in flames. The fire was quickly subdued, but not until it had burned a hole in the deck twenty feet long and ten feet wide. The man who threw the bottle was caught and taken to the Jefferson Market Police Court, where he described himself as Thomas J. Mooney, 36 years old, of No. 267 Warren street, Brooklyn. When the prisoner was searched there were found on him a revolver and a new dagger and a number of clippings from newspapers relative to the fishery question in Canada. Mooney said that he was born in County Clare, Ireland, and had been in this country fifteen years. When asked why he tried to set the ship on fire, he replied: "The fact of the matter is, I neither admit nor deny anything until I have had legal advice. I should like to know if it is lawful to pull down the American flag in Canada, why it is not lawful to haul down the English flag in America. Last year an American flag was hauled down by Captain Quigley. I say the American flag must be respected."

Earthquake. Evansville, Ind., August 3.—Reports from a Trigg county, Ky., where a large amount of land sank during Monday night's earthquake, say that Golden Pond, the scene of the disaster, is a mere hamlet containing two settlements of negroes, who eke out a living by working on several large farms owned by non residents. On Monday night about 7 o'clock several of them felt the earth tremble, but thought nothing serious had occurred beyond a slight tremor, and after gossiping over it went to bed. About 12 o'clock everybody was awakened by a sharp shock and had barely jumped to their feet when the earth, with a shaking, dizzy motion, suddenly sank a distance of five feet, carrying houses and terrified negroes with it.

The scenes that ensued baffle description. The negroes fell on their knees and in frenzied tones "prayed the Lord to save them." Others began shouting and praising the

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Almighty, ever and anon casting an upward glance to see if chariots of fire were not descending. Added to this confusion was the intense darkness which pervaded, the moon having been completely obscured by heavy black clouds, which hung very low and like a pall over the doomed district. Rumbings were heard from the depths below, which gradually became louder, and numerous springs, hidden for years, suddenly found an opening and began to bubble upward in constantly increasing streams. The terrified inhabitants, not pausing for household goods or chattels, gathered their children hurriedly and rushed away from the spot.

Over 250 acres of fine farm land, including one magnificent plantation owned by Z. A. Hayden, sank from five to six feet below the level of the surrounding country and contain about three feet of water from the springs started by the earthquake. A large area of tobacco and corn will be a total loss. Nearly all the cabins have been torn loose and are floating about in various parts, while household goods are mixed up in inextricable confusion. Fortunately, no lives were lost, but the damage to property is great. Golden Pond is about 100 miles from the spot where a similar catastrophe occurred about seventy years ago, when a lake of large area suddenly disappeared, leaving nothing but the bed, in the centre of which was a hole of unfathomable depth and several hundred yards in diameter.

### Foreign.

On Saturday the Irish Land Bill passed its third reading in the House of Commons. There was general cheering when the bill was read.

The reports announcing the departure of Prince Ferdinand for Bulgaria are untrue. He has so far hesitated to make his entry into the Bulgarian capital in spite of the obvious wish of Austria that he should do so, and will probably not now venture to brave the wrath of the Czar by acting in opposition to the Russian Emperor's well known wish.

Continued on 8th Page.

## A NEW CHILDREN'S DAY SERVICE.

We offer to Pastors and Superintendents of Sunday Schools a new Service for use on Children's Day, which will occur next on the first and second Sundays (4th and 11th) of September. It is entitled,

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## NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, post-paid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D., \$1.50

The Substantial Philosophy, Rev. J. I. Swander, D.D., \$1.50

Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theodore Appel, D.D., .75

Lord's Portion, Rev. H. Harbaugh, D.D., Paper, .25  
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## Miscellaneous.

### Appearances Don't Govern.

W. W. PRIMER.

I have jes' about concluded, arter figgerin' quite a spell,  
That appearances don't govern, and that blood don't allus tell,  
Sometimes the shaller ploughin' will raise the biggest crap;  
An' it ain't the tallest maple allus runs the sweetest sap;  
It ain't the richest, rankest grass the cattle likes the best,  
'Taint likely all the eggs we find is the hen's that made the nest.  
The tallest stalk o' corn that grows in my twenty-acre field  
Ain't got a nubbin on it, nor any sign o' yield.  
The likeliest apple-tree that stands in my neighbor's orchard lot  
Is full o' blossoms ever' Spring, but the fruit is sure to rot,  
While the crooked, ornery seedling, standin' outside in the road,  
Comes up smilin' every season with a heapin' wagon-load.  
The largest sheep o' all the flock may grow the coarsest wool;  
The finest hoss upon the farm may balk before he'll pull;  
The scrubbiest hoss upon the track may win the longest heat,  
While the one that has the backin' may be the easiest beat.  
The sweetest drink I ever took I drunk from out a gourd;  
The deepest water in the creek is jes' above the ford.  
So I've about concluded, after figgerin' quite a spell,  
That appearances don't govern, and that blood don't allus tell.

—Selected.

## Selections.

Humility is the greatest of all virtues—for other people.—O. W. Holmes.

Every day is a festival, and that which makes it the more splendid is gladness.

The generous never enjoy their possessions so much as when others are made partakers of them.—Sir Wm. Jones.

"Vice is a monster of such hideous mien,  
That to be hated needs but to be seen;  
But seen too oft, familiar with its face,  
We first endure, then pity, then embrace."

Happy is the house that shelters a friend!  
It might well be built like a festal bower or arch to entertain him a single day. Happier if he know the solemnity of the relation and honor its law.—Emerson.

Luther once said, "When women embrace the doctrine of the Gospel they are far stronger and more fervent in the faith, and hold it more firmly than men, as we see in the good Anastasia; and Magdalene's heart was more steadfast than Peter's."

## Personal.

Canon Wilberforce, during his stay in this country, administered the pledge to 6,500 persons.

By the decease of Mr. Wheeler, the only surviving Vice-President elected by the people is Mr. Hannibal Hamlin, now in his seventy-ninth year, chosen to office a quarter of a century ago.

Professor Goldwin Smith has resigned his editorial position on the *Toronto Week* and has severed his connection entirely with that journal. Hereafter he will devote himself to magazine work.

Reports on the condition of Crown Prince Frederick William are to the effect that he is progressing rapidly. He has no difficulty in speaking, but his physicians advise him to exercise care. Professor Virchow delivered a lecture recently before the medical society of London on the Crown Prince's complaint.

Pope Leo XIII. is about to found an international college for literature, in which the Italian poets and authors will be studied in an especial manner. His Holiness announced this in an audience granted to the students of the Leonine Institute, in honor of their recitations of extracts from Greek and Latin poets and from Dante.

King Otto, of Bavaria, lately exhibits his insanity by a passion for shooting at people. Every day he is allowed to take a gun containing a blank cartridge and fire at a man purposely skulking among the trees on the grounds of the Nymphenburg palace. The man falls as if killed, and the King is comfortable and tractable for the rest of the day. It is to be hoped that there will be no mistake about that cartridge, so long as this humor lasts him.

## Science and Art.

The completion of the famous James Lick telescope has been retarded by the recent breaking of the lens, which was to be used for photography, while it was being figured by Alvan Clark & Sons, Cambridge. Now it is a problem if ever another photographic lens can be obtained, as the manufacturer, a Parisian, has died, and possibly with him the necessary skill and secrets of manufacture.

THE NEW FRENCH RIFLE.—The Lebel rifle, the new arm with which the French in-

fantry will be supplied before next Spring, is smaller and lighter than the rifles now in use. It will carry its bullet more than a mile and a half, and with a more certain aim than has been possible with ordinary rifles. The bore of the gun is very small, and the ball, which is of steel and sharply pointed at one end, is said to revolve at a speed of 1000 revolutions a second. In the tests made by the French Government this bullet has penetrated a brick wall eight inches thick at a distance of 500 yards; it will go through any kind of armor which can be worn by soldiers, and at a distance of more than a mile will pass through a man as easily as at ten paces. The Lebel gun is, of course, a repeater, and the cartridges are so small that each soldier carries 220 rounds of ammunition, as against 116 rounds, formerly considered the maximum.

TELEPHONES IN CHINA.—A syndicate of Philadelphians has secured the privilege of constructing a telephone system throughout the empire of China, and of exercising absolute control of it for a period of fifty years. Under the agreement the Government of China becomes the purchaser of half the amount of stock. The decree of the Government was signed by Li Hung Chang in favor of Wharton Barker, of this city, and Count Mitkiewicz, a Russian, who was retained by the syndicate to carry on the negotiations with the Chinese powers. A party of seven, with 160 miles of telephone wire, sailed from New York for China in March last by way of the Suez Canal, to put up lines of wire in the interior. Simon Stern went to China with Count Mitkiewicz as the personal representative of the syndicate, and he cabled a few days ago that the negotiations had been successful, and he had started to return.

## Items of Interest.

Missionaries have, in the past eighty years formed, and reduced to writing, over forty languages.

The highest spot inhabited by human beings is said to be the Buddhist cloister of Hanie, Tibet, where 21 priests live at an altitude of 16,000 feet.

Some unpublished letters from Luther to Brenz and five from Melancthon to the Swabian reformer Lachmann have been found in an old desk in a school at Heilbronn.

Countess Olga Pontatine, recently an attendant on the Empress of Russia, has just passed through this country on her way to Japan, as a missionary of the Orthodox Church.

The treasurer of Colby University says that the funds of the College deducting all liabilities, now amount to \$348,099.04. This includes \$50,000 received from the estate of the late Governor Coburn.

Continental writers appear to consider that Germany is likely to become the coal country of the future. It is estimated that the basin of the Ruhr alone contains, according to the best information which can be collected, more than 50,000,000,000 tons of coal.

The Savannah News says: "While the anti-Prohibitionists are claiming that Prohibition in Iowa is a failure, fifty-five county jails in that State are empty. The fact negatives the claim of the anti-Prohibitionists in a very decided way, for when liquor was sold all the jails had occupants."

Italy, a writer in the *Fortnightly Review* thinks, is making more rapid progress than any other of the great powers of Europe, with the exception of Russia. A vast advance has been made of late in education, in manufactures, and by the suppression of brigandage, and while a great deal remains to be done more has been done in Italy in the last sixteen years than is generally acknowledged or believed.

"All engineers dread moonlight nights," said the old trainman, "and the trouble is no trouble at all—shadows. An engineer, looking from his engine, sees before him all manners of shadows. He is sure that the shadow across the track is a man or a rock or some kind of an obstruction. He doesn't know, and he is kept in a state of nervous excitement all the time. Going round curves, along hillsides, very curious shadows are outlined along the track, and very often the engineer is so worked up over a night's ride that he is scarcely able to perform his duties."

During the fiscal year ending June 30th, 1887, the principal of the bonded debt of the United States decreased \$127,911,030, and the amount of the accrued but unpaid interest on such debt decreased \$500,911.70. The decrease in certificates of deposit amounted to \$9,480,000, and in demand notes and fractional currency to \$7,438. During the same period there was an increase of \$69,182,854 in gold and silver certificates, and an increase of \$40,949,854 in the cash in the Treasury, showing a net decrease in the public debt during the year of \$109,707,646. The decrease of the public debt, or in other words, the accumulation of surplus, for the month of June is the extraordinary sum of \$16,450,000. Total cash in the Treasury \$482,433,917.21.

## Useful Hints and Recipes.

APPLE SNOW.—Pare and core tart, juicy apples; stew with just enough water to keep them from burning; sweeten with white sugar, and beat until free from lumps; when cold add the juice of half a lemon, and for a dish large enough for eight or ten persons, the whites of two eggs; beat the mixture until it is stiff enough to stand alone, and is as "white as snow." Eat with whipped cream.

SAVORY RICE.—This is a popular dish. Boil two ounces of old rice (rice improves by age as cheese does), dry it as for curry, return it to the saucepan with a teaspoonful of curry paste mixed with half a gill of cream, add a small onion and an apple, both chopped and fried, and a little salt. Stir gently for a few minutes and serve in a pyramid. Chopped raisins are sometimes added and a suspicion of garlic.

CORN MOCK OYSTERS.—Mix into a pint of grated green corn three tablespoonfuls of

milk, one teaspoonful of flour, a piece of butter the size of a hickory nut, one teaspoonful of salt, half a teaspoonful of pepper, and one egg. Drop it by dessert-spoonfuls into a little hot butter, and saute it on both sides. It resembles and has much the flavor of fried oysters. It is a good tea or lunch dish. Serve it hot, on a warm platter.

TOUGH MEAT.—Miss Parloa says that tough pieces of meat are made tender by stewing, but that they must never boil. Meat, she says, is better when placed in a pan with hot water than when in cold, for the reason that the hot water hardens the albumen which is on the surface of the meat; this fills up every little pore, and the juices cannot flow out. But the cold water dissolves the albumen, and draws it all out of the meat.

POTTED HAM.—Mince some cold cooked ham, mixing lean and fat together, pound in a mortar, seasoning at the same time with a little Cayenne pepper, pounded mace and mustard. Put into a dish, and place in the oven half an hour; afterward pack it in potting-pots or little stone jars, which cover with a layer of clarified butter (lukewarm) and tie bladders or paste paper over them. This is convenient for sandwiches. The butter may be used again for basting meat or for making meat pies.

## Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

ST. NICHOLAS for August fully sustains the reputation of past numbers for beauty and worth. Prominent among the articles are "The Boyhood of Oliver Wendell Holmes," by William H. Ridgely; "Four in Hand through Orchard Street," by Frank Dempster Sherman; "The Figure Head of James Starbuck," by George Wharton Edwards; "How Some Animals Become Extinct," by Charles Frederick Holder. "Fidler John's Family," by Hjalmar Hjorth Boyesen, is continued. "Winning a Commission," and "Jenny's Boarding House" are concluded. There are pleasing poems, and the usual variety of matter for the little ones. The entire number is beautifully illustrated.

Price, \$3.00 a year; single numbers, 25 cents. Century Co., No. 33 East 17th street, New York.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending August 6th contains Louis XIV. and his Court, London Quarterly Review; Major Lawrence, F.L.S., part VIII., Murray's Magazine; The Revised Study of Berkeley, Macmillan's Magazine; Richard Cable, the Lightshipman, part XVIII., Chambers' Journal; Character and Ability in Politics, National Review; The Royal Duke-Doctor, Good Words; Old Hook and Crook, English Illustrated Magazine; The Charm of Pomp, Spectator; At Church in the Woods, Pall Mall Gazette; The Pleasures of Travel, Spectator; Coconut Pearls, Nature; and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

## Married.

At the home of the bride, July 31, 1887, by Rev. D. N. Dittmar, Mr. Robert Patton to Miss Margaret E. Sellers, both of Littlestown, Pa.

## Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—In Southampton, Bedford county, Pa., Charlotte Redinger, at the age of 84 years, 9 months and 2 days.

The deceased was the mother of twelve children—whilst 58 grand and 58 great-grandchildren are the number of her descendants.

Some forty years ago she and her husband and some of her children helped to organize the Bethel congregation, under the pastoral care of Rev. M. Irvine, of sainted memory. She was a faithful member of the church of her choice for many years. Hers was a quiet and meek spirit, and she always appeared to be filled with a peace that was not earthly-born.

Now she sleeps in the God's acre which she, her husband, and children helped to rear and keep in proper order for years. Her kindred dust rests around her and pious hearts and hands place tokens of love and remembrance upon the mounds which mark their last resting places.

The funeral sermon was preached by her pastor, from Gen. 23: 2, "And Sarah died in Kirjath-arba; the same is Hebron, in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her." Peace to her ashes.

DIED.—Near Downsville, Md., July 3rd, William A. Hagerman, aged 65 years, 2 mos. and 4 days.

The deceased had been a resident of Washington county, Md., since he was twelve years of age, at which time his father came to Hagerstown, Md., from Adams county, Pa. He removed some thirty or forty years ago to a farm on the Potomac, four miles below Downsville, Md., which he brought to a high state of cultivation, and improved with as good buildings as are probably to be found in the county. Here he reared a family of seven children, and by his industry and good management accumulated considerable property.

Mr. Hagerman possessed sterling moral qualities. Few were more highly respected. He was probably more frequently honored in being selected as pall bearer, regardless of denominational distinctions, than any other man in the community. He was considered a safe and good counsellor in all matters

pertaining to the business interests of the neighborhood and county. Though of decided political convictions, he was yet utterly averse to the strifes and turmoils of the politicians, and hence steadily declined all overtures to be a candidate for political office.

He was for years the main pillar of the Mt. Moriah Reformed congregation and charge, with which he became identified soon after his removal to that vicinity. He was a liberal supporter of the church, though he always took pains to hide his liberality from public view, and thus unconsciously evinced its true spirit. He was regular in his attendance upon the worship of God's house, and scrupulous in the discharge of all his religious duties. He was a firm friend of his pastor, whom he often accompanied as delegate elder from his charge to Classis and Synod. Modest and unassuming, he may truly be said to have been an Israelite in whom was no guile.

Paralytic strokes received several months previous to his death brought suffering and sorrow to him and to his devoted wife and children who survive him. But he who tempers the wind to the shorn lamb will sustain His people at all times. His funeral took place at his late home, and his body was interred alongside of that of his first wife in the beautiful Hagerstown cemetery. Dr. J. Spangler Kieffer, of Hagerstown, was called on to conduct the service on the solemn occasion, which he did in his usual kindly, able and comforting manner. Great respect was shown the departed by the large concourse of sorrowing neighbors and friends, and all regretted the demise of so good and useful a man. His memory will be as a sweet odor in the minds and hearts of all who knew him.

A. C. G.

FAIRFIELD, Pa., July 19, 1887.

DIED.—July 13th, 1887, Elder John Suder, aged 70 years, 3 months and 27 days.

By the death of Mr. Suder the Reformed church in Berlin, Somerset county, has sustained what is felt to be a great loss. He was a man of deep religious convictions, intelligent Christian piety, and zeal in the service of his Divine Master. He served the church for many years as deacon and elder. He ruled his household well, and with excellent results, all his children following his good example as faithful members of Christ's Church. Thus he showed himself fit to be an office bearer in the Lord's house.

For about two months before his death he was actively at work assisting the pastor in soliciting subscriptions for the completion of the new church, a costly edifice, on which work had to be stopped for a time for lack of funds. Into this noble enterprise he threw his whole soul, and looked forward to the day of dedication with the greatest delight, frequently remarking that he wished only to live to see that time. God ordered otherwise, and very suddenly called him from earth to serve Him in a higher sphere. Apparently in robust health he went out, on a fearfully hot July morning, into one of his fields to assist his men at harvesting, when, between eight and nine o'clock, he fell over while at work, and in a few moments expired. Truly, in the midst of life we are in death.

Elder Suder was a diligent student of God's Word, whose doctrines and precepts he faithfully endeavored to practice. He held firmly to the doctrines as taught by the Reformed church, and truly believed them to be the doctrines of the Bible. His knowledge of the history and current doings of his beloved denomination was remarkable, from which it may be readily inferred that he was a constant reader of the MESSENGER. He often told his pastor that the MESSENGER was like a member of his family, and indispensable to his happiness and comfort. Doubtless it had very few more intelligent and wide awake readers than him. He leaves a devoted wife, and three sons and two daughters, all married, to mourn his absence, to emulate his Christian virtues, and live to die as he did—in the Lord.

A. R. K.

DIED.—In the home of her son, Peter Schlosser, near Arendtsville, Pa., June 10th, 1887, Mrs. Sarah Schlosser, aged 85 years, 7 months and 29 days.

Last December, just as the old year was going out, died so silently that the watchers thought he slept, Father Michael Schlosser, aged 89 years.

He was a man who loved and feared God, and walked before Him in obedience and humility. He loved "the Church of God, which He hath purchased with His own blood."

For many years Mr. Schlosser, through feebleness of body, was unable to go up to the "house of the Lord," but those who knew him best, knew well, by many a word and many a tear, that his soul, like David's, yearned for the "courts of the Lord."

Mother Schlosser, wonderfully preserved in body and mind until within a few weeks of her death, spent years in quiet, patient ministry of love upon her husband.

Day by day, as the shadows of evening gathered around her home, this pious mother read aloud a portion of Scripture from her German Bible, then sang a hymn and bowed near her husband's chair and lifted up her heart and voice in prayer to her Heavenly Father.

In her girlhood she had committed to memory many hymns—German and English—and these she often sang in her hours of work and rest, with great joy to her heart.

At last an evening came when children, grandchildren, and pastor gathered around her bed, thinking it was her last evening on earth. She asked us to sing,

"Come, ye disconsolate, where'er ye languish,  
Come to the mercy-seat, fervently kneel."

We all sang, and she, in clear sweet accents, sang with us the hymn to its close.

She lived to see another evening, and another night, and then in the early morn of the Lord's Day she bade farewell to earth to enter upon the joy of that Sabbath that knows no "setting sun."

DIED.—Littlestown, Pa., July 24th, 1887, James Burton Kump, aged 11 months and 27 days.

DIED.—At Funkstown, Md., January 3rd, 1887, Hon. Wm. H. Knode, ex-Judge of the Orphans' Court of Washington county, Md., aged 74 years, 3 months and 19 days.

Father Knode was born near Funkstown, and was, at the time of his decease, one of the oldest members of Christ Reformed church. In his early Christian life he resided in Baltimore, Md., and was a member of the Third Reformed church, taking part in organizing the congregation, and serving, for

a time, as the superintendent of the Sunday-school. After a few years he removed to Hagerstown, Md., and while there, became a member of Zion Reformed church, and also superintendent of the Sunday-school. Retiring from business he bought a farm near Funkstown, Md., to which he removed. While here he identified himself with Christ Reformed church, becoming one of the most active and faithful members. He showed his activity, zeal and liberality in the building of the present neat church edifice. To the perseverance and zeal of Father Knode is the congregation largely indebted for its present house of worship. It stands as a lasting memorial of his faith and activity.

As a member of the church he was earnest and faithful, active in promoting and carrying forward its interests, serving as deacon, elder, frequently delegate to Classis, and often chosen as delegate to Synod. For many years, till bodily infirmity prevented, the superintendent of the Sunday-school. He was willing and ready at all times to serve the congregation in any station, where he might advance her interests.

The place of Judge Knode in the congregation will not be at once filled—may never be—for few are found of like faith, zeal and earnest consecration. In latter life he was afflicted in body rendering his attendance upon the services of the church painful, and yet he failed not to be present at every communion—thus testifying his love for her worship and communion.

After a brief illness he was called to a higher and more blessed communion. He rests from his labors and his works remain as a memorial of his faithful, consistent life.

His funeral was largely attended. The occasion was improved by his pastor preaching upon the words, "Blessed are the dead, who die in the Lord." Rev. 14: 13. He sleeps in the hope of a blessed resurrection.

S. S. M.

DIED.—In Hayfield Township, Crawford county, Pa., July 17, 1887, S. Henrietta, second daughter of Robert F. and Margaret Kern, aged 16 years, 4 months and 6 days.

The death of this young lady was indeed a sad and distressing one, all the more so because it came so suddenly and unexpectedly. In the morning she arose as usual, and ate breakfast with the family, not seeming to feel at all indisposed, except a slight sore throat. Later in the day, however, her complaint proved itself to be of a more serious nature, for, before the sun had gone down, the sun of her young life had gone down also. Scarcely before her parents could realize that she was seriously ill her spirit had taken its flight to the eternal world, and her body was wrapped in the cold embraces of death.

Yet in the hour of their great sorrow, they have the satisfaction of knowing that she was a "proper child," and that she died in covenant relation with her God. She was a faithful member of the present pastor's first class of catechumens in the Saegertown congregation, and received the solemn rite of confirmation last February. Thus she did what she could toward seeking the salvation of her soul, and making her peace with God.

She was modest and retired in her disposition, and was not only a devoted daughter in the earthly family, but also a faithful child of her Heavenly Father.

May God, in mercy and love, lead this bereaved household to see that this is a wise dispensation of His, and intended for a good and holy purpose.

DIED.—In Ringtown, Pa., July 12th, Mr. David Stauffer, one of the oldest citizens of the place, at the advanced age of 83 years, 4 months and 21 days.

He was a member of the Evangelical Lutheran church. He leaves an aged widow, and 9 children, 28 grandchildren and 4 great-grandchildren. He is a descendant of the house of Hohen Staufen, from which the name Stauffer is derived. His ancestor emigrated to this country in the year 1709, from Wiesnau, Switzerland or Germany, on account of religious persecution, as they were Mennonites. Mr. Stauffer was born near Trappe, Montgomery county, Pa., February 21, 1804. On the 10th of May, 1830, he moved to Catawissa Valley, where he lived and died.

DIED.—At Funkstown, Md., June 6th, 1887, Hon. Oliver H. Snyder, Judge of the Orphans' Court of Washington county, aged 63 years, 9 months and 8 days.

Judge Snyder was born in Funkstown—where his whole life was spent. He was highly esteemed by all who knew him, as a citizen, friend and neighbor. In each station he will be greatly missed. He was a good citizen, a warm friend, and a kind neighbor.

He was given to hospitality. His home was ever open to friends, and as many as turned in were royally entertained. Of this there are many living to bear testimony. In this way he made many warm friends, especially among the ministry of the Reformed church. His home was the minister's home—not only his pastor—but others of his own and other churches.

He was a kind, thoughtful husband, ever ready in word and deed to show how strong was his love for his wife and home—affectionate in his attachment to his sisters and to those to whom he had been as a father.

For more than thirty years he was a faithful, consistent member of Christ Reformed church. Never absent from her service in those long years, except when sick, and never failing in his presence at the holy communion. He served the congregation in the office of deacon and elder, and for years its treasurer, in which office he died. For many years he was the most liberal supporter of the temporalities of the congregation. For a year or more his health began to give way. Of this none were more conscious than he, and yet it took away none of his bright cheerfulness. He looked forward hopefully to his approaching end. He feared not death—believing him to be a conquered enemy. As pastor it was our privilege to minister to his wants until he closed his eyes in death. As the sun goes down, so he passed away. His last words were, "Lay me down, I am tired, and I will rest." Yes, tired of life's burden, he rests—rests in Him whom, in life, he loved and served. How blessed is the rest of sainted dead!

His funeral was the largest in attendance of any occurring in the town. Representatives from the order of Odd Fellows, Masons, the bar and bench of Washington county, were present. His pastor was assisted in the services at the grave, and in the church, by Rev. T. F. Hoffmeier, a personal friend, and Rev. Hensley of the M. E. Church. As a true friend of his pastor may he rest forever in peace.

S. S. M.



## Religious Intelligence.

### Home.

The Rev. Mr. Tong, a Chinese Baptist preacher, delivers exhortations in front of a large pagan temple in Chinatown, San Francisco, every Sunday.

The Cumberland Presbyterians now have 2,546 churches, and a membership of nearly 150,000, and the publication house at Nashville is credited with a clear profit of \$8,189 the past year.

The total number of Lutheran churches erected in America in 1886 was 276, of which 157 were German, 62 English, 37 Swedish, 22 Norwegian, 2 Danish. Besides these there are Slavonian, Finnish, Icelandic and Bohemian Lutheran houses of worship.

Three-fourths of the Congregational churches in Pennsylvania are of Welsh origin, and the retention of the Welsh language and the strongly independent tendency of Welsh Congregationalism has stood in the way of a State organization. An organization has lately been effected.

The Baptists of the United States, Northern and Southern, gave last year \$1,677,706 for Home and Foreign Missions. For education and other purposes the contributions amounted to \$1,914,442, and for church support, \$4,924,553, making a total of \$8,516,701 by over 2,700,000 members.

Rev. J. K. McClurkin, of Pittsburgh, has been elected to fill the professorship in the United Presbyterian Theological Seminary at Allegheny, made vacant by the death of Rev. Dr. J. R. W. Sloan. Mr. McClurkin was for some time a professor in Westminster College, and was elected president of that institution, which position he declined.

The present parish of the Protestant Episcopal Covenant in Philadelphia, to which the late Rev. Dr. Newton ministered, is to be abandoned. The church property on Filbert street, above Seventeenth, is offered for sale, and it is said, if a purchaser is secured by October, the congregation will either join forces with another parish or an effort will be made to build up a new one in some other locality.

The General Synod of the Lutheran Church at Omaha, adopted the work of the General Synod's Committee in connection with similar committees of the United Southern Synod and the General Council in regard to a common service for the worship of God in the Lutheran churches; took action in favor of an authorized translation of Augsburg Confession and also of Luther's small Catechism; condemned the "International Sunday-School Lessons" because they did not recognize the Lutheran Church festivals; appointed a committee to devise a scheme, with committees appointed by other churches, of Bible study that will accord with the Lutheran Church festivals.

### Foreign.

Twenty years ago the Gospel was not allowed to enter Spain; now there are between 10,000 and 12,000 adherents to the Evangelical churches.

The General Synod of the *Unitas Fratrum* (Moravian Church) has been called to meet at Herrnhut, Saxony, in 1889. The General Synod meets once in ten or twelve years.

It is said that eighty German Lutheran families in Oshkosh have been received into the Protestant Episcopal Church, and about three hundred communicants will be the result.

The Pope derives \$540,000 from capital left by Pius IX. and deposited in English banks; \$2,000,000 from rents, and \$3,000,000 from "Peter's pence," the gift of Roman Catholics in all parts of the world.

During the last twenty-five years 20,000,000 Bibles and Testaments and portions of Scripture in twenty-six languages have been circulated in Great Britain and abroad, from the Crystal Palace Bible stand in London, by voluntary helpers.

The Trinity Sunday ordinations in England and Wales numbered 238 to deacon's orders, and 252 to priests' orders. Oxford furnished 151, Cambridge 150, and other universities much smaller numbers, the largest being twenty-five from London University.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokina.

In 1848 there were but 30 adult Irish Catholics in the city of Montreal, Canada. They were first gathered together for a special religious service by Father Richards, Sulpician, in the Bonsecours church. Now there are thirty thousand Irish Catholics, having splendid churches of their own in the same city.

It is proved by statistics which Dr. Blaikie, of Edinburgh, has just compiled, that during the past half century the number of Presbyterian congregations in Scotland has doubled. In England and Wales fifty years ago Presbyterianism was "barely visible," but to-day there are 300 congregations in England, and in Wales 500, with nearly 500,000 worshippers.

During the reign of Queen Victoria there have been erected 6,500 buildings for worship in the Church of England, as against 3,000 by all other religious communions put together. Seven new dioceses have been founded at home, and sixty-two in the colonies. Within the last half of her reign, \$81,000,000 has been voluntarily subscribed for church purposes, and \$22,000,000 in elementary education in voluntary schools.

The income of the Free Church of Scotland last year, for foreign missions, was \$486,145,—the largest sum ever realized by the Church for that purpose. There are in the missions 27 principal and 150 branch stations; 40 ordained, four medical, 22 teaching, and 23 female missionaries (besides 31 missionaries' wives); 24 native preachers, 310 native teachers, 11 European evangelists and artisans, 154 native helpers, 5,206 communicants, and 16,614 pupils in schools.

Mr. Labouchere, in *Truth*, says: "The Scottish Episcopalians are very angry because the new private chapel at Balmoral is to be used only for the Presbyterian service. The Queen is as stout a Presbyterian as was John Knox when she is in Scotland, and it is diffi-

cult for reasonable people to understand why the Episcopalians in the North should feel aggrieved that the 'worship' in the Balmoral chapel is to be precisely the same in all essential respects as that which is held in Crathie Kirk. The Scottish Episcopalians seem entirely to forget that they are dissenters in Scotland; they are often far more truculent, troublesome, and obtrusive than even the most active dissenting sects in England. I hear that the chapel at Balmoral has led to trouble in another way. The Queen desired to 'hansel' the sacred building by having private dispensation of the Sacrament therein, but it appears that such a service would be illegal in the opinion of austere Presbyterians, as the Sacrament can only be administered in the parish kirk after the usual forms and ceremonies."

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The latest news from Europe reports that the King of Holland is ill and that there is much commotion concerning the accession to the throne in the event of his death. It is feared that international complications will arise over the succession. There is some suspicion that Bismarck looks towards the annexation of the Netherlands to the German Empire.

The striking engineers on the Midland Railway in England will be probably unsuccessful in their strike to compel that corporation to rescind or modify its edict requiring the wages of its train-hands to be paid at the rate of so much an hour. The 4000 men who struck made a great hole in the company's most active and necessary force, but they lack the cohesive organization of the American Brotherhood of Engineers and Firemen, and are at the mercy of the army of "rat" engineers and machinists who are flocking to the company's assistance in large numbers.

Fire. Whitely's enormous drapery and general stores and warehouses, in Westbourne Grove and Queen's road, Paddington, London, were partially destroyed by fire on the evening of August 6th. The pecuniary damage is placed at \$1,250,000. It is believed that there was no insurance on the property. This circumstance is said to be due to the occurrence of previous suspicious fires in the establishments owned by the firm.

A dreadful accident occurred while the fire was in progress. Several of Whitely's employees and a score of firemen were crossing a frail bridge which connected one of the burning buildings with another, when the structure collapsed and threw its occupants down into the street, a distance of fifty feet. Three of the employees and two firemen were killed outright. All the others received terrible injuries, some of which, it is thought, will prove fatal.

Riots in Ireland. Belfast, August 7.—A party of Nationalist members of the Order of Foresters went to Portrush to-day on two special trains. They were met at the Portrush Station by a crowd of Orangemen and a sharp fight ensued, bottles and stones being used as missiles. All of the decent inhabitants and the English and American tourists who happened to be in the town took refuge in houses. The disturbance was finally quelled by the police. While returning to Belfast the Nationalists were stoned all along the line by Orangemen, who had been informed of the riot at Portrush. Nearly all the windows of the trains were broken. The Nationalists replied with bottles and pistols. A youth who was standing on a bridge at Ballymoney Station when the trains passed was shot, and has since died. A Presbyterian minister and a youth were wounded at Ballymena. When the trains arrived at Belfast there was further trouble, but the police soon restored order.

The bitterness of popular feeling against France is aggravated under fresh instances of German baiting. The latest case of this kind, which is especially exciting anger, is the closing of a factory for the manufacture of German toys belonging to the Brothers Weisbach, and situated at Emmerheim, in the Department of Moselle. The factory was closed by order of Prefect Schuerb, who played a prominent part in the Schnaebel affair. The workmen were given only three days notice of their expulsion. It is reported that the delay in Prince Bismarck's departure for the Kissingen is due solely to the gravity of the situation with France. The Chancellor is making the Weisbach affair the subject of diplomatic communications tending to bring French provocations to a critical stage. The Paris advices blaming the German Government for similar action in expelling French railway officials employed at Avricourt Station, in Lorraine, misrepresents the facts. These men, while employed at a French station, lived on the German side of the frontier. The authorities ordered them to retire within their own frontier, and gave the married men three months and the single men one month to leave.

Meeting of the Emperors. There has been a meeting of the Emperors Francis Joseph, of Austria, and Germany, at Gastein, of which the following are the particulars: Gastein, August 6.—Emperor Francis Joseph, of Austria, arrived at Emperor William's residence, at the Badeschloss, to-day. After the Emperors had shaken hands and cordially embraced each other they went to the reception room, where they were the recipients of hearty greetings from those there assembled. Both Emperors were in civil dress. The town to-night is brilliantly illuminated, while fires are blazing on all the neighboring mountain peaks. The Austrian Emperor took a walk this evening through the principal streets, and met with a most cordial reception from the people.

On August 7th Emperor William and Emperor Francis Joseph took a walk in the morning. At noon Emperor Francis Joseph paid a visit to Emperor William at the Badeschloss. At the end of half an hour they bade each other farewell, embracing at the top of the staircase. The German suite accompanied the Austrian Emperor in a carriage. Emperor William remained on the balcony until Emperor Francis Joseph disappeared from view, the crowd in the street in the meanwhile cheering. Emperor William left Gastein on Wednesday.

## Acknowledgments.

### Foreign Missions.

Received at Harrisburg, from June 30th, 1887, to July 28th, 1887, both dates inclusive.

|   |        |
|---|--------|
| Rev. Wm. Koehler, Carver, Minnesota,  | \$0.00 |
| Rev. A. B. Clark, Cleveland, O., viz, 5th Ref. ch., Cleveland, Pastor W. Reuter, 8.00; and Elizabeth Stoll, Cleveland, 1.00.  | 9.00   |
| Henry Schell, treas. Ref. S. S., Myestown, Pa., viz, collection on Children's Day, 32.89; Rev. Geo. Wolff, D.D., 7.11.  | 40.00  |
| Rev. O. H. Strunk, from St. John's Ref. church, Schuylkill Haven, Pa., for support of one Japanese student in Training School of Rev. W. E. Hoy, Sendai, Japan.   | 60.00  |
| Rev. C. Schaaf, Pastor, Fort Wayne, Ia., Mrs. Sybilla Huelst, 2.00; Louisa Schwarz, 50 cts.; Christine Vordermarch, 35c; Maria Vordermarch, 30c; Maria Piepenbrink, 50c; Emma Altkruse, 50c; Christine Kuhlring, 25c. | 4.40   |
| Rev. J. L. Good, D.D., coll. in his church at Phila. Clavis.  | 24.05  |
| Rev. J. C. Klar, New Bedford, Ohio, from his charge.  | 10.65  |
| Rev. S. M. Roeber, from Reformed S. S., Elizabethtown, Pa.  | 7.13   |
| Mrs. S. B. Vockey, from Mission Band, Ref. S. S., Xenia, O., for Girls' School, Sendai.   | 37.67  |
| Rev. S. B. Vockey, from Mission Band, Ref. S. S., Xenia.  | 59     |

|   |       |
|---|-------|
| Rev. E. Dalorme, Magley, Ind., from F. Peck, for Miss. Letters.   | 30    |
| B. Kuhn, Dayton, O., donation of his traveling expenses to visiting of the B. and O.  | 30.00 |
| Rev. S. W. Seeman, Thornville, O., for Girls' School, Sendai.   | 9.95  |
| Rev. C. Schaaf, from E. D., member of St. John's Ref. ch., Fort Wayne, Ind.   | 50    |
| Mrs. Mary M. Brownback, treas. Woman's Miss. Soc., Phila. Ref. Class, from S. S. of Christ's Ref. ch., Phila.   | 25.00 |
| Rev. J. C. Bowman, Easter offering from 14 classes in S. S. of Emanuel's Ref. ch., Hanover, Pa., for Girls' School, Sendai.   | 50.00 |
| Rev. R. C. Bowling, treas. Clarion Ch., viz, St. Mark's cong, Beaver chge, Rev. Wiant, for Girls' School in Sendai, 15.00; St. John's chge, Rev. S. T. Wagner, 14.60; Miss. Letters, 30c. | 29.90 |
| Rev. J. M. Souther, from Zion's Ref. church, New Providence, Pa., for erection of School Building.  | 10.00 |
| Rev. John P. Stein, from Zion's Ref. Miss. Soc. of S. S., Millersville, Pa.   | 4.00  |
| "M. E. F." a friend of Miss. S. S., Ref. ch., Hamilton, O.  | 5.00  |
| Rev. J. I. Sander, D.D., from Ladies' For. Miss. Soc., Ref. ch., Tremont, O.  | 8.10  |
| D. B. Mauger, Esq., treas. Goshenhoppen Ch., from Ref. Miss. Soc. of Zionsville cong., Rev. Eli Keller, pastor, for Girls' School, Sendai.  | 6.00  |
| A. R. H. Heffter, Phila., Pa.   | 25.00 |
| Rev. H. W. Steinecker, from Jacob Such's Medina, Wis. consin.   | 2.00  |
| Rev. J. Hassler, collection at Miss. Meeting of Mercersburg Cl. St. Peter's ch., Ft. Loudon, Pa., for Female Seminary building in Sendai, Japan.  | 3.00  |
| Rev. Cyas Cort, Greenacres, Pa., from Henry R. Poo-baugh, contributed by Green Valley Union S. S., Jasper county, Iowa, for Girls' School, Sendai.  | 50.00 |
| David Summet, treas. Youth's Miss. Soc., Salem Ref. ch., Cincinnati, O.   | 5.50  |
| Rev. Geo. H. Souder, Swanders Crossing, O., from Bloom Centre Miss. Soc., 15.00; Swanders Miss. Soc., 10.00 for school building, Japan.   | 50.00 |
| Rev. R. C. Kuyper, D.D., treas. Juniata Ch., viz, Greenfield chge, 10.47; S. S. Matinsburg cong., 20.00; Miss. Soc., Claysburg cong., 15.00; Miss. Soc., Greenfield cong., 10.00.         | 55.47 |
| Wm G. Hoke, sec. Salem Ref. S. S., Elizabethville, Pa.  | 5.56  |
| Rev. J. Christ, Waukon, Iowa, from Ebenezer and Zion's cong., 5.00; A. Hagencier, of Ebenezer cong, 5.00.   | 10.00 |
| Rev. Monte Noll, Ragsville, O., Miss. concert prayer, 8.25, and from three members, 2.00.   | 10.25 |
| D. Clugger, from St. John's Ref. ch., Milto., Pa., for Girls' School building, Japan.   | 19.11 |
| James A. Heco, organ. Leader of Miss. Band 1st Ref. ch., Tiffin, Ohio, Rev. Dr. Kefauver, pastor.   | 10.00 |
| RUDOLPH F. KELLER, Treasurer Foreign Missions.  |       |
| Harrisburg, Pa., July 28, 1887.   |       |

NOTE.—In addition to above, R. F. Keller received the following named donations for the personal use of Miss Mary B. Ault, which, being personal, do not enter into his account as Treasurer of the Board, but have been forwarded to him by Internal mail P. O. Money order to Miss Ault, at Sendai, Japan viz:—

|  |         |
|--|---------|
| Easter offering of eight classes of Emanuel's Ref. ch., Hanover, Pa., Rev. J. C. Bowman, pastor, | \$27.00 |
| Mrs. Jennie E. Ohmer, of Dayton, Ohio,   | 5.00    |

## Philadelphia Markets.

### Wholesale Prices.

Monday, August 8, 1887.

BREADSTUFFS.—Flour. Supers, \$2.50/3; winter, extra, \$2.53/4; Pennsylvania, family, \$3.50/3.75; Pennsylvania, roller process, \$4.00/4.25; Western winter clear, \$4.25; do. straight, \$4.15/4.40; do. patent, \$4.50/4.75; Rye Flour, \$2.50/2.75 per bar.

WHEAT.—Sales 1500 bushels steamer No. 1 Pennsylvania red at and in elevator, at 84c. No. 2 Delaware red, 82c. No. 3 red do. do. 77 1/2c; August, 77 1/2c; September, 78 1/2c. October, 80 1/2c.

CORN.—Sales of 600 bushels No. 3 mixed in grain depot, 55c; August, 49c; September 48 1/2c; October, 48 1/2c.

OATS.—Sales of a cars No. 2 white at 37 1/2c; a car choice do. at 39 1/2c; August, 34c; September, 34c; October, 35c; November, 35 1/2c.

PROVISIONS.—We quote Mess Pork at 16c; family Pork, at \$1.50/1.75; as to weight; shoulders in salt, 6 1/2c; do. smoked, 7c; breakfast bacon, 10c/11c; Loose butchers' Lard, 6 1/2c/6 3/4c; prime steam do. \$7.75/8.12 1/2; city refined do. 7 1/2c/7 3/4c; Beef Hams, \$20/21; smoked beef, 14c/16c; sweet pickled hams, 12c/13c; as to averages; city family beef, \$3.50/4.00 per bar. City Tallow in hogheads, 3 1/2c/3 3/4c.

POULTRY.—We quote live fowls 12c/13c; live springers, 12c/13c; as to weight; dressed chickens, 12c/13c; dressed spring chickens, 13c/14c.

BUTTER.—We quote creamery fancy, 25c; do. fair to choice, 22c/24c; creamery prints, 27c; do. fair to prime, 24c/26c.

EGGS.—Sales of Penna. and nearby fresh, 15c; for Western fancy 14c/14 1/2c.

CHEESE.—We quote New York full-cream fancy, 10 1/2c; do. do. prime to choice 9 1/2c/10c; Ohio flats, fancy, 8c/9c; Pennsylvania, part skims, 3c/5c, and full skims, 1c/2c, as to quality.

REFINED SUGARS.—Powdered, 6 1/2c/6 3/4c; granulated, 6 1/2c/6 3/4c; Crown A. 6c; crystal A, 5 1/2c; confectioner's A, 5 1/2c.

COTTON.—10 1/2c for middling uplands.

HAY AND STRAW.—We quote Timothy choice, at \$15.00/16; do. fair to good, \$12.50/13.50; Rye Straw, \$12.50 for straight without wood.

FEED.—We quote Winter Bran at \$15.50/16.25 for fair to fancy.

PETROLEUM.—6 1/2c for 70 Abel test in barrels, and 8 1/2c for 110 test in plain cases.

### WANAMAKER'S

PHILADELPHIA, Monday, August 8, 1887.

Store closed at 1 P. M. on Saturdays during the Summer.

The old-time Calicoes. Heavy, strong, tough, hard-twisted threads. Firmness in the weave, substance in the feel, satisfaction in the wear. Like the degenerate, flimsy, slimsy Calicoes of to-day in little but name. We've three kinds—

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Strong Cloth  
Old-time Calico

Better than any Calicoes your mothers or grandmothers had. Neater in the printing, prettier in the pattern, just as honest in the cotton. They're the first of the Fall stuffs to be opened. A Market street window full of them. 10 cents.

New Neglige Shirts. Anderson's Scotch Flannels, handsome patterns. A new lot. \$3.

If you want a Valise for more'n the name don't fool with the leather-hash things. We don't keep 'em. Our Valise for least is of canvas (\$1.50) or split leather (\$1.60), either 14 in. Grained leather, leather lined, brass trimmed, 14 to 24 in., \$8 up. Any proper thing you want for hand-carriage; high price or low price.

New Black Silk Jersey Mitts; exceptional values. 20, 25 and 37 1/2 cents.

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